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Zion's Herald

WEDNESDAY, MAY 6, 1903



THE LATE RANDOLPH SINKS FOSTER, D. D., LL. D.

Bishop of the Methodist Episcopal Church

Born Feb. 23, 1820

Died May 1, 1903

THE MEMORY GUILD

For Learning Best Hymns

BISHOP H. W. WARREN.

Full Salvation

IN this imperfect world the Bible is the only book that holds up the ideal of perfection. We are presented with the idea of a perfect city inhabited by spirits of just men made perfect. Best of all, power is offered to attain and sustain that perfection. The same power is to usward that raised Jesus from the dead and set Him on high far above all might and dominion and every name that is named.

Perfection of all faculties and powers is slow of attainment, but we may be made perfect in love at once, because the new loving heart is God's gift.

The agency of this amazing and jubilant accomplishment of perfect love is the love of God — greatest thing in the world, great enough to do the work in our acquiescent souls.

The steps are perception (verse 1), desire (verse 2), prayer (verses 3 & 4), faith (verse 5). Result: The love of God shed abroad, like a river, throughout our hearts by the Holy Ghost which is given unto us.

Jesus, Thine all-victorious love
Shed in my heart abroad;
Then shall my feet no longer rove,
Rooted and fixed in God.

Oh, that in me the sacred fire
Might now begin to glow,
Burn up the dross of base desire
And make the mountains flow!

Oh, that it now from heaven might fall,
And all my sins consume!
Come, Holy Ghost, for Thee I call!
Spirit of burning, come!

Refining fire, go through my heart;
Illuminate my soul;
Scatter Thy life through every part,
And sanctify the whole!

My steadfast soul, from falling free,
Shall then no longer move,
While Christ is all the world to me,
And all my heart is love.

— Charles Wesley (b. 1708, d. 1788).

Some Methodist Churches in New York City

THE *Commercial Advertiser* of New York, in a recent issue, devotes nearly three columns to a review of church work which has been carried on this past year by the Methodist churches of the metropolis. It credits the Madison Avenue Church, Dr. Wallace MacMullen, pastor, with being the richest congregation, which has raised nearly \$100,000 for benevolences. Grace Church, over which Dr. Louis Albert Banks presides, is said to have had the most accessions — 380 in number; while Calvary Church, Rev. Dr. W. P. Odell, pastor, has the largest congregations. St. Paul's Church, of which Dr. G. P. Eckman is pastor, secures its revenues in a novel fashion, each person being allowed to select his own pew and to pay for it as much as he pleases. Under this system the income was increased by \$3,000 last year. The church publishes a paper, the *Communicant*, which has subscribers in India, South America, Porto Rico, Canada, and all over the United States. The Metropolitan Temple, Rev. Robert Bagnell, pastor, a down town church, has carried on two vigorous evangelistic campaigns, and has received 130 new members. A "Social Union" is a new feature of the work at the Temple. The Washington Square Church, Rev. Dr. J. J. Reed, pastor, is one of the few endowed churches of the denomination. In its Washington Square Church

House it carries on a varied institutional work. Its great work is among the children. Its "Children's Hour" has become famous — a unique gathering held on Friday afternoons. The People's Church, under Dr. Elmer A. Dent, maintains two choirs, one for morning and the other for evening service, for which 130 young pupils are in training. The Eighteenth Street Church enjoys the distinction of not having transferred a single member to another church during the year. The Beekman Hill Church, Rev. E. W. Caswell, pastor, carries on an extensive fresh-air work through its various agencies, and recently netted \$400 for that fund by a concert given at the Waldorf-Astoria. At the Church of the Saviour one of the attractions is a vested choir of little girls, and an orchestra of twenty pieces, composed of boys. The Chelsea Church, of which Rev. Dr. Philip Germond is pastor, has increased its staff by adding two assistant ministers and a deaconess. During the year, 1,700 visits were made. The Jane Street Church, recently separated from the Metropolitan Temple, has had a prosperous year under the new pastor, Rev. C. W. McPherson. The Brotherhood of Andrew and Philip connected with the church is one of the strongest in the city.

Will be a Winner

THE centennial celebration of the Wesley Methodist Church, of Belleville, N. J., Rev. John O. Winner, pastor, which has been celebrated the past week, proved to be an occasion of rare interest, and provided a feast of good things in the way of addresses and inspiring exhortations. Bishop McCabe preached on Sabbath morning, and Rev. Dr. H. A. Buttz in the evening. Subscriptions to the amount of \$7,500, to be paid in two years, were received during the services, for the liquidation of the \$10,000 debt on the handsome stone church. The Bishop declared that the investing of a life for God is comparable to a business transaction, but instead of a gain of six per cent. a year, there should be in the case of church membership an increase of 100 per cent., a result not visionary if each member of the church will bring in one soul. He argued for the method of individual work, and added: "I am not laying plans for Mr. Winner, but if I were pastor of a church like this I would hunt up a congregation. If he does that, he will be a winner!" The word play appealed to the sense of humor of the audi-

ence, and accentuated the excellent point made. The sermon by Dr. Buttz was a noble discourse, enforcing the abiding character of the Bible and the church. "I think the sacred Book will stand," said the honored president of Drew Seminary. "It has done so for two thousand years. If it could not be destroyed in that time it will not be destroyed in twenty thousand years. While the world abides and humanity needs the Bible, it shall also abide." Monday was "Sunday-school night" at Belleville, rendered noteworthy by an address by Rev. Dr. Thomas B. Neely, and on Tuesday an anniversary reunion was held, with a reception to former pastors.

A Distinguished Explorer

PAUL BELLONI DU CHAILLU, the noted African explorer and author, who passed away last week, was about to make a twelve months' tour of Russia, and had received special facilities from the Czar for that purpose. He was born at New Orleans in 1838, and devoted practically all his life of sixty-five years to travel and exploration, with intervals spent in lecturing. His discoveries in Africa were at first ridiculed, but time vindicated the substantial truth of his reports. He was a man of untiring energy, the spirit of whose life is well described in his own assertion: "There is to me no such thing as an obstacle!" In the journal that he carried with him was inscribed: "Should Death overtake me, kindly forward this journal to Murray & Co., London, England." "Death, you see" — he said to a friend, in explanation of this inscription — "is capitalized. It is the only important word to me. It is the only thing that will interrupt my labors." Du Chaillu was a pioneer of the forests, who hobnobbed with gorillas a good deal as though they were his grandpas, and he performed a unique service as a pathfinder in the Dark Continent. As such he will always have a good measure of fame.

The mission of serving —
Oh, who does not know
'Tis the flower of loving,
The life here below
Which opens to blessings
The angels bestow!

The pleasure of serving —
Oh, who can forego
Such fullness of being,
The heart's overflow
When born of the Spirit
Its secret to know!

— Elizabeth Porter Gould.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

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Negroes and the Ballot

THE case of Jackson Giles, a Negro adult of Montgomery County, Alabama, presented "on behalf of himself and five thousand others similarly situated," against the board of registrars of that county who denied him registration as a voter—a bill in equity which was dismissed by the Federal Circuit Court for the Middle District of Alabama for want of jurisdiction—has been decided by the Supreme Court of the United States, in an opinion delivered by Justice Holmes, adversely to the claims of the plaintiff. The case was intended as a test of the validity of the suffrage provision of the new constitution of Alabama. The plaintiff alleged that the whole registration scheme of that constitution is a fraud upon the Constitution of the United States. It was contended that the U. S. Courts had jurisdiction in equity under Sections 629 and 1799 of the Revised Statutes. The Supreme Court did not refuse to consider the case on the ground of any technical obstacles, but held that the language of Section 1799 does "not extend the sphere of equitable jurisdiction in respect of what shall be held an appropriate subject matter for that kind of relief," and points out that the traditional limits of proceedings in equity have not hitherto embraced a remedy for political wrongs. The final considerations on which the court based its decision consisted of the arguments that if, as the plaintiff alleged, the whole constitution of Alabama is a fraud, he could not ask the Supreme Court to be a party to such an unlawful scheme by adding another vote to its fraudulent lists, and that it was not by accident that State constitutions were left unmentioned in Section 1799.

English Efficiency League

AN Efficiency League has been organized in the north of England and is now spreading through the country, the members of which pledge themselves to vote for the most efficient candidates, irrespective of party, at both local and parliamentary elections. The real motive that has impelled to the origination of the League is the impatience felt

by many Englishmen with what are regarded as the wasteful expenditures of the government in the prosecution of doubtful experiments. The announced policy of the League is an effort to advance the physical and mental interests of the nation. Incidentally the organization will throw its influence against the election of lawyers, on the ground that there are already too many members of that profession in the House of Commons—117 members, or one-sixth of the whole number, being lawyers. The secret Foreign Office system is denounced, the army as a social machine comes in for criticism, and improvement in the navy is demanded. The League will also labor for the creation of a straight-shooting, adequately trained citizen soldiery.

Terrific Rock-slide

THE town of Frank, N. W. T., which was situated close against the foot of Turtle Mountain, was overwhelmed by a great rock-slide, April 29, which was followed by a shower of rock the next day, until millions of tons were deposited, choking up the valley for two miles. The disaster was at first thought to be due to volcanic action—a mistaken impression which was heightened by the clouds of dust raised while the slides were taking place, the roar of the descending rock sounding like volcanic rumblings. According to one theory the Old Man River undermined the mountain, which is 3,500 feet high and composed of limestone, and caused at last its collapse. Another theory is that there were numerous caverns in the mountain filled with gas, some of which blew up. It appears more probable that the cataclysm was caused by a simple though terrific rock-slide. Portions of the town of Frank were buried one hundred feet deep. Seventeen miners who were entombed by the rock cut their way out. Sixty lives in all were lost. The whole surviving population of Frank has removed to Blarimore, two miles distant.

Salt Cure for Cancer

THAT sodium, or common salt, may prove to be the long-sought cure for cancer is claimed by Captain Rost, of the British Medical Military Service, who for three years has been investigating malignant cancers bacteriologically in the Rangoon Hospital. He asserts that cancer germs can develop only when the natural chlorine in the tissues falls below the normal quantity. The treatment he recommends consists of a special diet enabling large quantities of salt, which contains chlorine, to be absorbed, and appears to have proved successful in several cases. This salt theory is not necessarily dis-

proved by the recent statements of the Cornell scientists, for Dr. Buxton and Professor Witthaus claim that cancer develops from certain chemical changes in the blood, in which case a simple antiseptic like common salt might exercise a restraining and hence beneficial influence on this dread disease.

World's Great Shows

THIS big, busy world appears to feel the impulse to put itself on exhibit at frequent intervals. Hardly had the gates of the great Chicago Fair closed in 1893 when plans were discussed relative to another and even larger international event. For nearly ten years to come an exposition on a large scale will be held in some part of the world. The Osaka Exposition opens this month in Japan, and the Japanese are already praising the American exhibit. A professor from the University of Chicago, who is to lecture on Christian belief, has received a warm welcome. The next great international event will be the Louisiana Purchase Exposition at St. Louis in 1904. Dresden and Johannesburg will also have their shows that year. In 1905 Birmingham, Ala., will exhibit the world's minerals, and the centennial of the Lewis and Clark expedition will be celebrated in Portland, Ore. In 1906 Boston will have its turn at the show business. In 1907 will occur the celebration of John Smith's settlement at Jamestown, Va., and in 1909 New York hopes to make fitting recognition of Hendrick Hudson's trip up the Hudson. In 1910 Paris will hold another exposition. Such shows are costly, but they advance trade and contribute to culture.

Elimination of Grade Crossings

THE fact that grade crossings cause many accidents, impede traffic, and hinder the improvement of adjacent property, has long been recognized, but it is only within a recent period that the railroads have come to see that it is to their interest as well as that of the public to eliminate these danger points. Massachusetts enjoys the distinction of leading the crusade against the grade crossing—which is rarely allowed in Europe—since the Bay State pays \$500,000 annually for this important public improvement. The railroads pay 65 per cent. of the cost, the State 25 per cent., and the municipalities 10 per cent.—the decision in the matter resting with the railroad commission. In Pennsylvania slower progress is being made in doing away with the crossings at grade, and what progress is made is due largely to the initiative of the railroads themselves. The Empire State is even farther behindhand in this matter. The

annual expenditure by New York State in aid of municipalities engaged in the work of abolishing grade crossings amounted only to \$90,000 until 1902, when the appropriations stopped. At the present rate it would take 138 years to get rid of all the dangerous crossings in that State. In other parts of the country the progress made is even slower.

The Curse of Malaria

THE number of deaths traceable directly to malaria appears from figures tabulated by Prof. G. W. Herrick, of the Mississippi Agricultural College, to be comparatively small. The indirect effects of malaria, however, may be serious, since, leaving the patient, as does the gripe, in an enfeebled condition, it predisposes him to attacks of something worse, and so is responsible for a heavier mortality than would at first sight appear. Professor Herrick agrees with Dr. Patrick Manson, an English authority on mosquitoes and malaria, in believing that the consequences of malaria to survivors are more formidable than those of all other infectious diseases put together. One evident effect of this state of things is to reduce the earnings of the individual, while involving an increased expenditure for doctors and medicine. Another effect, in the South, is to lessen the output of cotton, sugar, and other produce; and still another is to keep the value of land at a much lower level than it ought to attain. Professor Herrick says of the delta of the Mississippi, that if the time ever came when malaria and yellow fever could be banished by controlling the mosquitoes, that region would become the richest and most populous in the United States. It is well known that there is a great difference, even under the same outward conditions, in the susceptibility of different people to malarial affections. Mosquitoes also appear to have a way of discriminating, for causes known only to themselves, between different people. The whole subject is yet involved in a good deal of obscurity, and deserves to be submitted to the most careful and extensive research.

Reichstag Prorogued

THE German Reichstag, which was prorogued April 30, after holding 302 sittings, was one of the most important ever held in the history of Germany. During its five years of work the Reichstag now dissolved has placed many important measures upon the statute-books, among these pieces of legislation being the meat law of 1900, which was primarily designed for purely sanitary purposes, although subsequently turned by the agrarian majority in the Reichstag into a weapon to be used against American competition. The fleet bill of the same year represented the most important step ever taken to give Germany a strong navy. The last law to be passed before the Reichstag was prorogued was a bill amending the sick insurance law for laborers, and extending the period of insurance from thirteen to twenty-six weeks. The general tendencies of the legislation of the five-year period have lain in the direction of enlarging the powers of the Empire at the expense of the States, the increasing of the functions of government

at the expense of the individual citizen, and at the same time rather curiously have favored the extending of social reform legislation in behalf of the working-men, and the making of concessions to agrarian demands. The record of the Reichstag, although in general it has favored a policy of centralization, has been marked perforce by a certain amount of compromise legislation, for the German Emperor, autocratic though he may be, is too shrewd a statesman to screw down over-tightly the parliamentary safety-valve through which the forces of socialism tend at times to relieve their superabundant energies.

The Manchurian Situation

REPORTS regarding the situation in Manchuria have come thick and fast this last week. Russia is said to have made an additional demand on China, insisting that the Lian River be closed to navigation by other nations than Russia. A report has been put in circulation by the Japanese Foreign Office that Russia has completely evacuated the Shing-King (Mukden) province of Manchuria, accompanied by the announcement, "Japan appreciates American moral support." Now that China has refused all the demands, Count Lamsdorff, the Russian foreign minister, stoutly declares that the recent reports of Russian designs on Manchuria are false. The United States authorities remain skeptical as to the trustworthiness of this declaration, claiming to have good evidence that the demands were made by Russia as reported. The impression has gained credence in some quarters that Russia is engaged in a deep game, seeking to play off Manchuria against Macedonia.

Lowell Mills Report

THE filing of the report of the State Board of Conciliation, which was instructed to investigate the differences between the Lowell cotton mill owners and their employees, while not a matter of wide public interest, is yet worthy of notice as marking the conclusion of a sincere effort to arrive at the true facts behind the Lowell strike. The mill owners have shown a commendable frankness in replying to inquiries, and the investigation, which has been thorough, has had at least the effect of increasing the mutual respect felt for one another by the parties to the controversy. The official inquiry has developed the fact that the Lowell mills are at a disadvantage as compared with those at Fall River and New Bedford — and even with a few mills in the South — in not possessing the most modern machinery, with the exception perhaps of the Lawrence Company. It was this consideration apparently which deterred the judges from recommending that the mills generally make an advance in wages. Handicapped as they are at present by antiquated plants, and pressed by Southern competition, the Lowell manufacturers must figure very closely if they are to run their mills at all. This view of affairs the labor leaders may not readily accept, but it appears to be the true explanation of the somewhat unfortunate conditions at present attending the

prosecution of the textile industry in Lowell.

Study of Lynchings

DURING the past twenty-one years 3,233 persons have been lynched in the United States. In the year 1889, when the Vigilantes in Colorado and Montana were active, an extraordinarily large number of lynchings occurred, mostly of white men, despatched for depredations on property. In 1892 the numerous lynchings that occurred were in the South, the victims being for the most part Negroes, lynched for crimes against the person. Mr. J. Elbert Outler, a post-graduate student of Yale, who has been making the first scientific study of lynchings, finds that, contrary to the received opinion, almost as many white men have been lynched as Negroes. Only 61 women have thus been put to death without trial. In the South, 1,091 Negroes were lynched and 593 whites. The general law is that where there are many legal executions there are fewer lynchings. Since 1892 there has been a steady decrease in these violent outbreaks. The United States has spent half a million dollars for the indemnity of foreign subjects who have been lynched within its borders. The majority of Negro lynchings have occurred in December, when many colored people abuse the opportunities of the Christmas season and run to riotous excess.

King Edward's Tour

KING EDWARD received a warm welcome in Rome. He visited the Pantheon, April 29, and placed wreaths on the tombs of dead monarchs of Italy. The next day he paid his respects to the Pope at the Vatican, and, with King Victor Emmanuel, reviewed 25,000 Italian troops. The English sovereign's reception in France was as hearty as that which he received in Italy, for Frenchmen, republicans though they are, are very fond of a king. On his arrival in Paris, May 1, King Edward was greeted cordially by President Loubet, in the presence of an immense crowd. His Majesty's drive through the Champs Elysées presented a succession of brilliant spectacles. A few shouts of "Fashoda!" and "Kruger!" were heard, but they were lost in the tremendous volume of demonstrative approval. The British Embassy was turned into a palace for the reception of the King, and the boulevards were ablaze with color. The King's visit to France may not have great visible consequences politically, but it has certainly had the effect of warming the heart of France toward England.

Dynamite in Salonika

THE Macedonian question passed to an acute stage last Thursday, when the Ottoman Bank at Salonika was destroyed by dynamite. The Turkish post-office and other buildings were attacked. Bombs were also thrown into the cafés and the railroad station. The Turkish censorship maintains a strict oversight over press dispatches. It appears certain, however, that several hundreds of people perished during the dynamite outrages, or at the hands of Turkish soldiers, who

made wholesale arrests. It has since been discovered that the principal city streets were undermined. It appears, also, that the authorities in Salonika knew of the plot, and either were negligent or purposely avoided taking precautions. The dynamite disturbances have thrown the Balkans into a stage of great excitement. The Turks threaten severe measures against the revolutionary bands, who are suspected of having instigated the dynamiting in order to compel the interference of Europe. Fighting with peasants continues in Bulgaria, and the insurrection is spreading. A great many arrests have been made in Salonika, and Turkish troops have been hurried to that point from Smyrna. The Powers are hastening warships to Salonika. It is believed that they are bringing increased pressure to bear upon the Porte to urge it to adopt sterner measures of repression, while on the other hand the Porte through its representatives abroad is invoking the influence of the Powers to induce the Bulgarian government to curb the zeal of the Macedonian agitators. Bulgaria in its turn declares itself to be the victim of circumstances which it cannot well control. It is not considered that meanwhile the American missionaries are in especial peril. Quiet has now been restored at Salonika, but extraordinary precautions are being taken at Constantinople.

St. Louis Fair Dedicated

IN the presence of 50,000 persons, of many representatives of friendly nations, and of the governors of a dozen States, President Roosevelt dedicated, April 30, the Liberal Arts Building of the Louisiana Purchase Exposition at St. Louis. The centenary of the signing of the treaty which transferred the State of Louisiana and the great West beyond the Mississippi to the United States received brilliant recognition. Fifteen thousand troops of the regular Army and of the National Guard escorted the President to the hall of the Liberal Arts building. Besides President Roosevelt, ex-President Cleveland, President Francis of the Exposition Company, and President Carter of the World's Fair Commission, occupied seats on the platform. Despite the chilling weather, the greatest enthusiasm prevailed. Cardinal Gibbons offered the invocation. President Roosevelt's oration was in a noble vein, and betokened a strong grasp of the significance of the great event of 1803. The address possessed the eloquence of clarity and simplicity. In a notable passage the President contrasted the American type of expansion on this continent with the Roman and Greek types of nationality, and, turning to the future, sketched the duty resting upon Americans to "show certain high and fine qualities of character under penalty of seeing the whole heart of our civilization eaten out while the body still lives." Ex-President Cleveland's address consisted of a dignified review of the growth of the nation, and an intelligent interpretation of the moral destiny of the Republic. Friday was celebrated as International Day. A reception was tendered at the St. Louis Club to the members of the Diplomatic Corps. At the large gathering in the Liberal Arts building in the afternoon

President Francis welcomed the diplomats, and then introduced M. Jusserand, the French Ambassador, whose address was enthusiastically received. The wildest cheering was evoked by the statement of Senor Ojeda, the Spanish Minister, who followed, when he pledged Spain to join in making the Exposition of 1904 the grandest of all expositions yet held. The dedicatory exercises were brought to a close on Saturday by a monster civic parade, the laying of corner-stones for several State buildings, and an address delivered by Governor Odell of New York.

EVENTS WORTH NOTING

It is officially announced that the bubonic plague in India is affecting 9 British provinces, 156 districts, 109 large towns, 7 cantonments, and 51 states, and that the weekly mortality exceeds 30,000 victims.

The April balance sheet for the Treasury shows that the receipts in volume are greater than ever before, and that while the expenditures have also been very large, the indications are for a surplus of \$40,000,000 at the end of the fiscal year approaching.

Stanford University, California, has ruled that at present no more women shall be allowed to register as special students, in order that the whole number of women students may not exceed the limit of five hundred placed by the founders upon the enrollment. The rule applies only to new applications.

A force of laborers engaged in grading at Fort Riley, Kan., unearthed the other day a number of skeletons thought to be the remains of Indians. The relics found in the vicinity, consisting of flint hatchets, spear-heads, and odd-shaped stones probably used for grinding corn, are considered to be at least two hundred years old.

Owing to the prevalence of small-pox in Holyoke, Mass., the Home National Bank of that city has been making entirely new issues of bank notes, in place of the soiled and worn bills that have been passed from blocks which have been quarantined. The danger of using bank-notes is increased by the poor practice of wetting the fingers while counting the bills.

The National Geographic Society, on the invitation of William Ziegler, will send a representative with the Ziegler Arctic expedition, who will be the chief of the scientific staff, and have entire charge of the scientific work of the expedition. William J. Peters, one of the most experienced geographers of the U. S. Geological Survey, has been given the coveted appointment.

Ex Postmaster General Charles E. Smith has been charged with suppressing an investigation into the affairs of the Washington Post-office, by S. W. Tulloch, a former cashier of that office. Postmaster General Payne has written to Mr. Smith, and also to a number of other high officials named by Mr. Tulloch, asking for information regarding the charges made. Mr. Smith flatly denies the charge of suppressing an inquiry.

The number of Union men who left their work on May Day this year was smaller than it has been in several years past. In a large number of instances the demands of the men, presented previously in proper form, were accepted in whole or in part by their employers, while many impending strikes were averted by the acceptance by the employers and workmen of the principle of arbitration. A notable exception was the strike precipitated, May 1, in Philadelphia by 6,000 carpenters and hoisting engineers, which was attended by a sym-

pathetic strike of 2,000 other building tradesmen, and may finally force out scores of thousands of craftsmen.

Major General Chaffee, recently in chief command of the American forces in the Philippines, defends in a published interview the rice transactions criticised in the Miles letter, declaring that the measures taken constituted "an unusual course for an unusual situation," and that out of the profits the destitute outside of the concentration camps were fed.

Professor Babcock, of the University of Wisconsin, has announced the discovery of a new theory of atomic energy which, it is claimed, will revolutionize the scientific world. The law, in brief, is that the weight of any substance is affected by the molecular changes which it undergoes, or that the weight of a body is inversely proportional to its inherent energy.

The Huntington Library of the Hampton Normal Institute was dedicated, April 28. The thirty-fifth anniversary of the Institute was celebrated the next day. On both days Booker T. Washington made addresses. On Commencement day Dr. Lyman Abbott addressed the students. The graduating class consisted of eighty men and women, both Negroes and Indians.

The steamer "Pretoria" brought to New York last Saturday a party of forty-three German "Gutsbesitzer," or wealthy farmers, representing all the agricultural societies of Germany—who are said to represent besides property worth \$100,000,000—who are to travel through the United States to study the American system of agriculture, and especially the methods of dairy production employed in this country.

The government forces at Barahona and other points in San Domingo have joined the revolutionists in the northern part of the island, and the overthrow of President Vasquez is complete. A provisional government has been formed. The misery of the population of San Domingo city is very great, several hundred families having been rendered homeless through the burning of the suburb of San Carlos. The wounded men in the hospitals are suffering from lack of treatment, the U. S. cruiser "Atlanta" having sailed away.

A monument in honor of the Union soldiers from Rhode Island who lie in Andersonville Cemetery was dedicated, April 30, in the presence of a large gathering, which included Governor Garvin of Rhode Island and his staff, and a number of other distinguished citizens of that State. Addresses were delivered by the Governor and Rev. Clay MacCauley, of Providence.

The first bluecoat parade under the Low administration was held in New York city last Saturday, when 5,000 stalwart policemen clad in new uniforms, marched up Broadway and down Fifth Avenue, eliciting many compliments from admiring crowds. Many figures of Tammany braves formerly familiar in the ranks or on the reviewing stand were conspicuously absent. Gen. Greene, the efficient police commissioner, reviewed the parade. A great improvement in the looks of the force was noticeable.

The North Atlantic Squadron arrived at Hampton Roads, April 30, and previous to its disbandment was inspected by Admiral Dewey, who was much pleased with the result of his examination, being especially gratified with the condition of the ships' crews, and by the improvement in marksmanship shown by the records of the recent target practice. The "Alabama" for the first time in the history of the American Navy flies a flag of special design denoting pre-eminent excellence in several lines of naval efficiency.

TRANSLATION OF BISHOP FOSTER

ON Friday afternoon, May 1, at 4 o'clock, as peacefully as the child falls asleep, this rare soul went to his eternal home, for which he had so ardently longed. Ten days before, he had grown worse, gradually weakening, and twenty-four hours before his departure he became unconscious, and remained so until the last. On Dec. 18 he suffered a slight paralytic shock, which prostrated him, making his enunciation somewhat indistinct, but which did not dim his intellect. Since this stroke he has been confined to his bed most of the time, but has suffered no pain. Indeed, during his entire illness, and to the hour of his translation, he experienced no suffering. He was graciously spared any physical or mental distress whatever. Spiritually during his illness there has been no rap-



BISHOP FOSTER

Taken about 1893

ture such as some religious romanticists have reported concerning him, but there were enduring trust, unbroken peace, and unclouded anticipations of the future life, for which he never ceased to yearn.

Randolph Sinks Foster was born in Williamsburg, Clermont County, Ohio, Feb. 22, 1820, and died in Newton Centre, May 1, 1903. The family, which commanded material resources and social position, early removed across the Ohio into Kentucky, where the young man grew to manhood and secured the advantages of a liberal education. From an early hour his thirst for knowledge was intense and his power of acquisition was remarkable. He learned to read almost at sight, and acquired the simpler elements with little labor. His preparation for college was completed at an early age, when he entered Augusta College, then flourishing under the presidency of Rev. Joseph S. Tomlinson, D. D., aided by an able corps of professors, among whom at one time were John P. Durbin, Henry B. Baecom, and Burr H. McKown. Young Foster graduated in 1837, and the same year joined the Kentucky Conference. He was at the time only seventeen years of age — a boy in years, though a man in the vigor of his powers and his high,

virile purpose. He was immensely popular in his first charges, and continued to labor with success in Kentucky until the division of the church growing out of the action of the General Conference of 1844. He was then transferred to the Ohio Conference, where he remained until 1850. During these years he was stationed at Hillsboro, Portsmouth, Lancaster, Springfield, and Cincinnati.

The churches, belonging to the Ohio Conference, in all the above towns were large and influential and required as pastors men of ability in both the pulpit and the pastoral office. The capacity of the young preacher is shown by his immense popularity in all these charges. He developed the qualities of an impressive preacher, shown on a still larger scale in his later years. Great subjects were even then handled by him with facility and success. He seemed to be able to go to the bottom of whatever he attempted to treat and present its main features in a clear and forcible manner. Even in his earlier years he was accepted as a master, combining in his treatment forcible thought, imagination and intensity of feeling. On every Sunday his hearers were chained to his course of argument. He early became a favorite preacher on great occasions; for dedications he was in demand; and at camp-meetings he had place on the great days, when only commanding talent could hold the audiences. No audience was ever known to break from him; and he invariably gave them something to think about.

While he was stationed in Cincinnati, Rev. N. L. Rice, D. D., assailed the doctrinal positions of Methodism. He was a prominent Presbyterian, a man of acumen and intellectual astuteness, who persuaded himself that he was able to sustain the five points of Calvinism against Arminianism. The belligerent doctor was answered in the columns of the *Western Christian Advocate* by Foster in a series of articles entitled, "Objections to Calvinism." They were afterwards published in a book and enjoyed a wide popular reading. The book was really an astute theological treatise. The main positions of the Calvinistic theology were attacked with such vigorous logic and clearness of thought that every Methodist felt that he had easily won his case.

In 1850 Dr. Foster was transferred to the New York Conference, and for the next seven years labored in New York city and Brooklyn. The popularity he had won in Ohio he took with him to New York. In the first churches of both cities he was one of the most popular preachers of the Conference, drawing large houses and commending himself to the very best elements in the congregations. The most thoughtful persons were edified by his forcible presentations of Gospel truth and warmed by the enthusiasm of his utterances. Of a free and full Gospel he delivered the grandest and best things, not along a single line only, but along many lines, so as to present a complete and rounded message.

When he went to New York, Mrs. Palmer, who was devoted to the doctrine of holiness attained through simple faith, had right of way in the New York churches. While cherishing the great Wesleyan doctrine of Christian perfection,

he deemed some phases of her teaching erroneous; and, to guard his members against these errors, he prepared and delivered a course of lectures on "Christian Purity," which were issued in book form in 1851 and revised and enlarged in 1869. The volume was at once accepted as a standard work on the subject. It has been widely read and highly commended.

In 1856 he was chosen president of Northwestern University, then only partially organized. As the work of organization was not much to his taste, he returned in the course of the next year to the pastorate in his Conference. But in 1858 he was chosen professor of systematic theology in Drew Theological Seminary, where he remained until 1870, when he succeeded the lamented McClintock as president of the institution. As a professor Dr. Foster was instructive and stimulating, opening up large views of truth and inciting his pupils to noble achievement. His little volume on "The Ministry for the Times" (1852) gives his measure of the preacher's qualifications. The very substance of his lectures at Drew we have in revised form in his well-known "Studies in Theology." The same year that he was elected as professor at Drew, he was selected by the General Conference as a delegate to the British and Irish Conferences.

In 1872 he was chosen to the episcopacy, an office which he filled with distinguished ability to the end. He was one of the great preachers of the board, coming to the front on many of the important occasions in the church. It was always felt that he would prove equal to the occasion, and these high expectations he never failed to meet. The church was generally proud of his efforts. Soon after his elevation he was chosen to visit the mission-fields of the church in Europe,



BISHOP FOSTER

Taken in India in 1882

Asia and South America. He went to Sweden, Norway, Denmark, Germany, Italy, Bulgaria and India, with a later trip to South America. At a later date he made the tour again. Besides these journeys abroad, he was incessant in his travels and labors at home — visiting and supervising the work and preaching constantly. Besides, he did very much with his pen, as seen in his monumental "Studies in Theology," in six volumes,

the study in eschatology entitled, "Beyond the Grave," and "Christian Purity; or, The Heritage of Faith."

Bishop Foster was always honored by his brethren. He was a member of the General Conferences of 1864, 1868 and 1872. His election to the episcopacy was spontaneous. He did not ask the favor, and was, in fact, in not a little doubt about accepting the honor. He had a good position, perhaps better adapted to his tastes and talents than the episcopacy. But, on reflection, he accepted and addressed himself to the tasks before him with cheerfulness and courage, and for more than a quarter of a century fulfilled the duties of his high office with fidelity and honor.

In mental and moral power Bishop Foster was amply furnished. With clear, consecutive, and intense thought, he had an imperial will, a gorgeous imagination, a wealth of emotion, and a high sense of right and duty. His thinking was never the cool and colorless thought of the man of science; he thought with his whole soul, intellect, emotions and imagination. With this furnishing he excelled as a preacher, able to discuss lofty themes and to move men to action. In him the moral nature was supreme. He recognized the authority of conscience; and what that authority demanded was fearlessly performed without great attention to cost or the demands of sympathy. Duty was a final word. To it every other feeling and interest must yield, not only in others, but in himself as well. He was an unselfish man. He believed in the cause, and was ready to sacrifice everything to insure its success. Lofty faith, courage and hard work were the secret of his success.

Bishop Foster was married in early life to Miss Sarah A. Miley. He leaves three sons — Talmage W., of New York, Alfred T., of New York, and Ralph W., of Boston; also two daughters — Mrs. William A. Tucker, of Boston, and Miss Eva Kilbreth Foster, of Newton Centre.

PERSONALIA

WHILE Bishop Foster was everybody's friend, and could not cherish unkindly feelings towards any one, and was so genial and affectionate in his impulses that he was beloved by all, yet everywhere that he lived he had an inner circle of closest friends. In Boston, among those who entered that holy of holies are Dr. J. W. Lindsay, Dr. Borden P. Bowne, President W. F. Warren, and Dr. W. R. Clark. To these and a few others he unbosomed himself, and those who saw him in that charming frankness loved and revered him the more deeply. Dr. and Mrs. Bowne were for several years a part of his household in this city.

Though the purest soul that we ever knew (for he could not think a wrong thought), and though he lived a blameless life before God and men, yet, like the holiest souls always, he could never boast of his goodness nor of his spiritual attainments. With Paul, if he said anything, though he had often been taken up into richest spiritual experiences, he would have protested: "I count not myself to have apprehended." There was to the last an unchangeable and winsome simplic-

ity, modesty and childlikeness in his nature.

Bishop Foster was made for Boston. He fitted into this peculiar intellectual and literary environment. He was recognized as the peer of the ablest, most scholarly and spiritual men among us. He shone in any circle, and was equal to the discussion of any subject upon our most brilliant platforms. He kept fully abreast of the thought of the day. As a preacher, the people from all denominations flocked to hear him, and went away enraptured, enthusiastic and convinced. His praise was on the lips of all. He therefore brought great honor to the Methodist Episcopal

and greatly exhausted him—in constructing locks. Indeed, in this mechanical line he had unusual ability. If we remember correctly, he secured letters patent on several devices. When he came to erect a house for himself in this city through the financial help of one of his special friends in New York, he planned a shop in connection therewith, and supplied it with the necessary equipment to carry on his experiments as a locksmith.

The Bishop was not a business man, and did not enjoy the direction of even his own finances. These he had practically relinquished, for years, to his son, Ralph W. Foster, Esq. Church debts were a horror



RANDOLPH S. FOSTER AND WIFE

Taken in the 40's

Church in this centre and throughout New England.

His was a white soul; his sincerity and nobility impressed everybody. He was incapable of pettiness or of scheming for himself or his friends. He abjured ecclesiastical politics, and to the writer poured out his soul in righteous indignation when "political combines" appeared before and during our General Conferences. The series of articles in this paper against "Ecclesiastical Politics" in the church carried his heartiest approval. The editor well remembers an editorial inspired by a visit of the Bishop to the office to especially commend the course of the HERALD in that matter. He had been the earnest, unequivocal, and outspoken supporter of the HERALD in its vigorous efforts to rid the church of political practices.

This prairie of bishops found relief from his mental strain—for when he worked, with pen or tongue, it was at white heat

to him, and the indebtedness upon churches in this city, especially upon People's Temple and St. John's, South Boston, greatly oppressed him. He was, therefore, jubilant when, at last, these edifices were freed from debt.

Bishop Foster did not make many sermons, but a few great ones. These he often repeated, but his mind was so alert and well-furnished, and there were such irresistible tides of eloquence and feeling, that to listen repeatedly to the same sermon never seemed repetitious or monotonous. Bishops Foss and McCabe and others, in their sympathetic tributes which follow, well describe the overwhelming impression which his preaching made upon those who heard him. Who that ever listened to those remarkable discourses on "What is Man?" "The Invisible Things of God," "Now are We the Sons of God," can ever forget them? The lecture which he delivered upon the degradation of heathenism when he returned from India in 1883 was so gloomy and realistic in its descriptions as to make

an indelible impression upon the hearer.

It was because his wedded life and his home were ideally joyous that we have made a special effort to reproduce an old and much-faded ambrotype of the Bishop and his wife. She died in Madison, N. J., and he is to be buried beside her in the family lot in Greenwood Cemetery. She was an especially attractive woman, and the Bishop lavished the wealth of his great affection upon her.

NOTEWORTHY TRIBUTES

From Colleagues and Special Friends

Bishop Thomas Bowman

I am greatly pained to hear of the death of my dear old friend, Bishop Foster. Among all the noble people whom I have met, I have never known one intellectually and spiritually superior to Bishop Foster. In the pulpit and in the press he has given to the world abundant evidence of his wonderful ability. As I have traveled over our country I have often found places where he had been, and I never heard from the people anything but the highest expression of admiration of him as a minister and as a Bishop. He has left behind him a glorious reputation, and he has taken a noble character to heaven.

East Orange, N. J.

Bishop S. M. Merrill

The name of Randolph S. Foster mingles with my recollections from my boyhood days. I was familiar with the campground on which he was converted, having attended meetings there before he did, although I was not there on the year of his conversion. My first knowledge of him as a minister was when he was on the Hillsboro circuit, where there were great revivals under his ministry, and his name became a household word throughout the region. He and his senior colleague, Wm. I. Elsworth, were flaming heralds of a Gospel that saves with power, more than sixty years ago. Not long after that he came to my home village and preached three sermons, memorable not only for their evangelistic spirit, but also for their theological exactness and profundity. When I united with the Ohio Conference in 1846, he was already a bright light, one who was marked in the thought of his brethren for leadership in the church. With all his movements, and every step of his advancement from that time, I was familiar, and entering the episcopacy at the same time with him, I was drawn to him with an admiration and affection that were unusual, to say the least, among fellow-workers in the same cause.

He has wrought long and well. His name will be cherished for generations to come as one of the great men of Methodism. Every colleague he ever had has held him in high esteem. His record proves him a success in every department of ministerial service. He was a noble character, of pure mind, high aim, and unselfish spirit, and withal he was richly endowed with spiritual graces, proving the reality and blessedness of the Gospel he so eloquently preached and so consistently lived.

Chicago, Ill.

Bishop H. W. Warren

That which I regard as the best thing about Bishop Foster is the same as he regarded as his best. When asked on an occasion what he considered the best thing in his life, he narrated very minutely his seeking an utterly lost and depraved drunkard, taking him into his house, giv-

ing him a bath, dressing him in his own clothes, and taking him to church, where he was soundly converted. In the later years of his work as a Bishop he went to the same town and was entertained in an elegant house with lofty courtesy, and found the man of the house to be his former convert, and a distinguished judge in the city.

He was altogether right in his estimate of that kind of work being his best. It is the same as that of his Master, who came to seek and save that which is lost. His books, valuable as they are, will perish, but the souls that are saved will be immortal.

Denver, Col.

Bishop C. D. Foss

Bishop Foster was a unique man. During the earliest years of my ministry he won my high admiration by his vigorous

silver-tongued orators and noble characters will ever stand the name of Randolph S. Foster.

Philadelphia, Pa.

Bishop J. M. Walden

Others will put in best form appreciative estimates of Bishop Foster as great among preachers, prolific and potential among authors, eminent among educators, and marked among bishops; let it be my loving service to cull a few from many incidents to aid readers in forming their own estimate of this personage so long conspicuous in Methodism. Some of the circuits he traveled in his earlier itinerancy comprised territory afterwards familiar to me as a circuit rider or presiding elder, and there the memory of his zealous service was fondly cherished; some of his kinstolk



BISHOP FOSTER AS OUR READERS BEST KNEW HIM

intellectual grasp of great truths, his rare power of luminous and persuasive reasoning, and his splendid oratory. At the same time his book on "Christian Purity" placed me under lasting personal obligations second only to what I owe to the Bible, Wesley's "Plain Account" and Arthur's "Tongue of Fire."

The qualities of highly effective public address above stated, he retained in a notable degree to old age. Few men have preached so many grandly eloquent sermons after the age of seventy as he.

His ideals of character were so high and pure, his personal religious life so transparent and deep, and his emotional and affectional nature so affluent, that his numerous friends were bound to him as by "hooks of steel," at once by admiration and by love. Some ten years ago, while spending a quiet afternoon hour with him at a hotel, I asked him to read to me his favorite passage of Scripture. He instantly turned to the thirteenth chapter of First Corinthians, and slowly read it through with inimitable emphasis and grace. Few men have exemplified that divine "charity" better than he.

His later pilgrimage was bright with matured graces and often skirted the Land of Beulah. High on the roster of the church's

were among my student-friends and early Conference associates.

Randolph S. Foster began his life-work in his teens—was designated the "Boy Preacher"—and such was his evangelistic spirit, such his passion to preach a saving Gospel, that while still a junior-preacher every preaching-place on the old-time circuits he traveled was the scene of a true evangelistic revival—in the parlance of that day, "a sweeping revival." The number of conversions in these successive fields would seem almost incredible if reported as occurring in these later days.

No other Western-born preacher who maintained a prominent place unless it were John P. Durbin—was transferred at so early an age from circuit work to an important city charge, as was Randolph S. Foster. To the pulpit of Wesley Chapel, the mother church in Cincinnati, then the metropolis of the West and the one focal point of Western Methodism, he carried his fervent evangelistic spirit; but his pulpit ministrations were already being wholesomely affected through his diligent studies. He was becoming the author, and his sermons, still vivid with his wonted fire, were freighted more and more with the great thoughts evolved by conscientious labor and marked genius. I shared

keenly in the wide interest to hear him preach on a special occasion in Cincinnati, not many years after his transfer to New York—not a curious interest, but an eagerness in common to hear a masterful gospel sermon. Only such sermons gave a preacher pulpit popularity among our people in that day, and Randolph S. Foster had fairly won this popularity in the then central West. That first sermon which I heard made the reason plain to me.

Being in position to know fairly well the sentiment of the General Conference of 1864, I am persuaded that had four Bishops been elected by it, Foster's name would have been placed with Clark, Thomson, and Kingsley. When, in 1872, he succeeded Bishop Clark as resident Bishop in Cincinnati, more than twenty years had passed since his transfer East; but his return was appreciated and cordially recognized. Associates of other days who welcomed him, losing sight of the Bishop in the former friend and brother, called him Randolph, and he responded in the same informal and cordial way.

The association of the four following years revealed to me the man by whom, seen in the distance, I had been deeply impressed, and to admiration was added a tender regard. Among the letters most highly prized is one in which he spoke of our intimacy in a way that intensifies the meaning of Christian friendship. Converted when a little boy, he had through his long life the continuous and satisfactory assurance of acceptance in the Beloved—enjoying for full three fourths of a century the blessed consciousness of being an heir of God and joint-heir with Christ. Such was to him the "Heritage of Faith."

Cincinnati, O.

Bishop W. F. Mallalieu

Bishop Randolph S. Foster is one of the names that will live forever in the annals of the Methodist Episcopal Church. From the day of his conversion to the day of his death he has been a unique and striking personality. His bodily presence never failed to impress all who beheld him. His shapely and well-poised head was grandly beautiful. His large black eyes were full of life and fire. All his features were harmonious and impressive. His voice was melodious and sympathetic. In all these respects he possessed some of the prime essentials of a born orator. He was possessed of a broad scholarship; he profoundly believed in the glorious Gospel of the blessed God; he was enriched in all his nature with the fullness of the blessing of the Gospel of the Lord Jesus Christ; he had the baptism of fire and the Holy Ghost; he knew he was an ambassador from the court of heaven, and so, when he stood up to preach, it was with the power and assurance and certainty which only come to souls that are wholly saved, and who walk in the blazing light of eternal realities.

Bishop Foster was a brave, stalwart, conscientious, tender-hearted man; he was loyal to his friends, his family, his country, his church. While many loved ones mourn their loss, a far greater number have given him most cordial welcome to the companionship of the white-robed multitudes of the redeemed in glory.

Auburndale, Mass.

Bishop C. H. Fowler

A great figure has passed from the Methodist field of vision. When, for half a century, we have looked toward the front ranks of our church, or of the Christian Church, we have been accustomed to see towering there the stately and princely form of Randolph Foster. Now we are saddened by the shadow that fills that once

luminous place. The church will long remember him. He was a great preacher. In the days of his vigor he would sometimes lift a Conference to its feet. He was a great orator. When once launched into his theme and fully cut loose from his moorings, he carried everything before him. We always felt sure of a great victory whenever he was on the platform. His book on Calvinism was a high demonstration of his ability to pursue an opponent to the fatal end. One can hardly read that book without feeling sympathy for poor Calvinism under his remorseless scourging. His books make a great library.

It was my good fortune to be in attendance upon Garrett Biblical Institute as a student during the closing months of Dr. Foster's presidency of Northwestern University. He delivered a course of lectures on "Natural Evidences of Christianity," one each Sunday morning. It was my high privilege to hear those lectures. That was the greatest privilege of my life. It did more for me than any other thing I can recall. It grounded me in evidences; it exhibited the greatness of ministerial work; it furnished a shining example of what was involved in being a preacher. The pigmy models that preceded this living example of preaching were swept away forever, and this exalted model was left. While it could not be reached, it did good to stretch up toward it. God help us to hold on to his memory for good!

Buffalo, N. Y.

Bishop D. A. Goodsell

First of all, Randolph S. Foster was a man—one of the manliest men I ever knew. No one could imagine him doing a mean thing. One could imagine him in fierce wrath against wrong, but no one could conceive of his being malicious or malignant. I have known him for forty years. While he must have been conscious of his great powers, for the eager crowds must have told him something, yet never in the most intimate conversation did I hear him speak in a self-satisfied, much less in a self-praiseful, tone. I doubt if he saw much when he was preaching. As Beethoven saw melodies and harmonies trooping toward him, so Bishop Foster seemed only to see, when preaching, the hosts of ideas rushing on him from which he must select those fittest for instant expression.

His natural nobility led him to speak generously of others. Seldom would he criticize any one directly. If compelled to indicate a fault, he would do it by a figure. Thus I recall an occasion when duty compelled him to point out a weakness lest a false impression be made. He said: "If you look closely, perhaps you might see a peacock's feather."

To his own consciousness he was a close theological thinker. In this he was, perhaps, not wholly accurate. He was a preacher-poet of the loftiest type. His imagination was tropical, yet restrained within the bounds of revelation. His mind was also immensely assimilative. He illustrated religious truths by a fullness in science and literature which had been gained under the stimulus of the preacher's call.

As a Bishop he did a great work not more by his great sermons than by his inspiring personality. He was firm, wise and gentle in administration—never forgetting that he was a Bishop with a work to do, nor that he was a brother with love to show. All recall how he received the notice of his probable retirement, and how he has borne himself since, in true nobility of soul. He has been willing to live, but more willing to die. I have heard that

each day, while his mind was clear, he has prayed; "Father, let me come home today!" All who knew him must believe that he has found his Father's home.

Chattanooga, Tenn.

Bishop C. C. McCabe

Bishop Randolph S. Foster was one of the greatest preachers Methodism has ever produced. When he was in his full strength of mind and body the effect of his sermons upon audiences was simply wonderful. At Elmira, New York, I heard him preach on the text, Romans 1: 20: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." It was a most triumphant discourse. When the argument was brought to its conclusion, the congregation sprang en masse to their feet. We were simply overwhelmed. We were lost in wonder, love and praise. The impressions of that sermon linger with me, and will to the end of my life. I have loved Randolph Foster as a son loves a father. He has been an example to me. He has been an inspiration to me during my whole ministerial life. It is difficult to tell which was more effective on his audiences, his sermons or his prayers. When he got the wrestling spirit upon him at the throne of grace, he would carry the whole congregation with him to the very gates of heaven.

Two years ago, in company with Bishop Mallalieu and Dr. John W. Butler, I had the pleasure of calling upon him at his home. What a conversation we had! He said to us: "Every morning I say, 'Father, let me come home. My work is done. Why may I not come home today?'" He asked with the utmost concern about the work of God throughout the church. He said: "Are they having revivals? Are they praying? Are they seeing souls converted as they used to when I was a boy?" When we rose to go I lingered behind and said to him, "Bishop, send through me a message to the church." He spoke, and I took down his words: "Tell them the one thing that is above all others in my mind is that they should be wholly the Lord's, employing all their powers and all their time in His service, seeking to do all the good possible while they are here. My love to all of them, and my prayers for all of them. As for me, I am ready and anxious to depart when the Lord calls me. I have no fear and no doubt. All is well with me. Glory, glory to His name forever and ever!" I then asked the Bishop to sign the above statement, which he did, and affixed his signature to this solemn, tender and unspeakably beautiful testimonial to united Methodism as to the power of Christ to save.

Thousands upon thousands have listened to the burning words of this wonderful preacher, and they will rejoice to know that his victory at the last was complete. I would that I might place in the hands of every Methodist preacher in the world a copy of his great book, "The Heritage of Faith." It seems to me the reading of that book alone would bring about a wonderful revival all over the church throughout the world.

Omaha, Neb.

Bishop D. H. Moore

The horizon of my entire ministerial life has been spanned by the luminous name of Randolph S. Foster. Years before I saw him his rising fame as a preacher of the Gospel filled all the sky. At last came the coveted opportunity to hear him. His theme was the parable of the Rich Man and Lazarus. I forgot my purpose to

analyze and study his style. Abraham's Bosom, the Place of Torment, the Rich Man, Lazarus — all were so real that my breath came in gasps. I went out as from the presence of eternal things; the preacher had disappeared in the overwhelming power of the sermon. After that I heard him frequently, but never once caught sight of the preacher. His preaching was not a dead level of great thoughts, but dazzling Sierras with blooming valleys between, each peak and vale made holy by the blood-stained Cross in which alone he gloried. Possibly he never reached a greater height of impassioned eloquence than in the Washington Ecumenical Conference, when he pleaded for organic union of American Methodism; as certainly he never exhibited more clearly the spirit of the beloved disciple than in his farewell address to the General Conference accepting his superannuation.

I shall remember him as last I saw him, sitting in his easy-chair, the children of his brain by his side, the rays of the declining sun glorifying his saintly visage, happy in the message of love and devotion I brought him from the scenes of his earliest ministry in Kentucky and Ohio. Surely, there were giants in those days.

Shanghai, China.

Bishop E. E. Hoss

Methodist Episcopal Church, South.

The death of Bishop Foster touches me at a very tender place. He was our Bishop Foster as well as yours. Nay, in a good sense, he belonged to universal Methodism and to the Holy Catholic Church. Born in Ohio of Virginia parents, and educated in Kentucky, his ministry extended over the whole continent and to distant lands. That it was a blessing to thousands, is most certain. I doubt whether any one ever came close to him without carrying away the sense of having been in the presence of a noble and magnanimous man. There was something princely about him. Nature gave him regal endowments to begin with, and the grace of God raised them to their highest power. His whole career from youth to hoary age was an exemplification of the glory of holiness. He lived for eighty years a just and stainless life, and died wearing the respect and love of a great church as a crown upon his brow. I like to think of him as he stood before the General Conference at Cleveland and said: "I retire from active work, but I do not give up my episcopacy; that glory I shall carry with me into my grave." May the goodly succession of such men never fall from off the earth!

Nashville, Tenn.

Rev. J. W. Lindsay, D. D.

As I sit at my study table and take up my pen to write, I ask myself: What adequate expression can I give to the profound admiration I have had for him with whom I have been in most confidential relations for more than fifty years? This long period of intimate association has given me the highest appreciation of the character of this pure and noble man. In every position that he held he so bore himself that he secured love as well as admiration. When great questions were under discussion he was positive in his opinions, and often emphatic in their utterance, and yet he never transcended the bounds of Christian courtesy.

The earthly life of such a man as Randolph S. Foster is both an example and an inspiration. At the early age of seventeen he was admitted or trial in the Ohio Conference. He left his father's house to ride three hundred miles on horseback to the

circuit to which he was appointed as junior preacher. From that time till the close of his active service in the church his life was abundant in labors and fruitful in results. His was "a life hid with Christ in God."

On God and godlike men we build our trust.
He is gone who seemed so great.
Gone, but nothing can bereave him
Of the force he made his own
Being here; and we believe him
Something far advanced in state,
And that he wears a truer crown
Than any wreath that man can weave him.
But speak no more of his renown;
Lay your earthly fancies down.
God accept him, Christ receive him!

West Newton, Mass.

President William F. Warren

THE SUPREME SURRENDER.

May 1, 1903.

[In the Chantry of Earth.]

O king of men, O king of men,
Loved chieftain, guide, defender,
Hast thou laid down thy kingly crown
In Death's supreme surrender?

[In the Chantry of the Heavens.]

Crown him with crowns, crown him with crowns,
Enthroned among the holy;
True king is he who strove to be
True brother to the lowly!

Boston University.

Rev. William R. Clark, D. D.

The announcement of the death of Bishop Randolph S. Foster, in Newton Centre, on Friday last, will touch with sorrow the heart of universal Methodism. He began his ministry in the West at the age of sixteen years, and rapidly rose to rank with the first preachers of his day. He was called from the pastorate to the presidency of Northwestern University, and thence, later, to the presidency of Drew Theological Seminary. Both these institutions took on new life under his leadership. From Drew he was called to the episcopacy at the General Conference of 1872, where he was elected on the first and almost unanimous ballot. Probably no one in later years has been chosen to this office with such unanimous approval, and it is needless to say that his official career for a quarter of a century justified in all respects the high expectations which greeted his election. His voluminous theological works and various other publications are an enviable monument of his literary labors.

His piety was an ever-deepening consciousness of God, into whose presence he longed to be summoned when superannuation and failing health gave signs that his earthly work was done. His was the

"Life that dares send

A challenge to his end,

And when it comes say, Welcome, friend!"

Cambridge, Mass.

Chancellor J. R. Day

The first time I saw Bishop Foster was in our Main Street Church, Lewiston, Maine. He was an unusual figure, singularly impressive in manner and voice. The sermon was not remarkable, for he was hurried and distracted by the subscriptions awaiting the close of the sermon. In after years he was in the pulpits of the churches I served and in my home. He became no less impressive by familiarity, and I heard him preach sermons of amazing power and eloquence. The older members of St. Paul, New York, who recalled Murray Street,

often spoke of his preaching in his early days with enthusiasm. They remembered the earnestness of his ministry, and especially his sympathy with the poor and afflicted. He illustrated St. John's definition of pure religion. To the stranger and casual acquaintance Bishop Foster appeared austere and cold. He was not so. His was a great heart, as great as his magnificent brain, and he was delightfully social when once the formalities were over.

His was an intellect of remarkable native strength. With the scholastic discipline now the privilege of every young minister, but not his, he would have become a world leader in religious thought. As it was, he owed all to native strength and application to study and reflection as opportunity offered in his busy life in the large churches which he served, and in his official and executive positions. It is wonderful, when you think of the amount and quality of his literary and theological works. He was philosopher, orator and poet. He was not a versifier, but he was a poet.

The Bishop was a man of extremes of temperament and mood. He could indulge in the darkest pessimism we ever heard uttered; but no man could prophesy on loftier summits sublimer things. You forgot his midnight in the brilliancy of his noon. When he began to talk of the power of the Gospel, the darkness fled before "the light of the knowledge of the glory of God in the face of Jesus Christ," which he revealed. He takes his place in the immortal lists of the great men of American Methodism, having lived in two epochs, both of which he helped to form.

Syracuse University.

Dr. Charles C. Bragdon

Since the fall of 1858, when father went to Evanston as pastor of the one church then in existence, Bishop Foster has been one of the towering figures among men. I fell at once into love and comradeship with his son Randolph, and so was often at the president's house. He was always kind to us boys when he happened to notice us at all, but was usually unconscious of our presence. We boys loved him, but at a distance, and with a certain awe as of a saint or philosopher or astrologer whose daily concerns were not of this world. Later I noticed that he studied much, and was not a great hand at cutting kindling. I doubt if Mrs. Foster found him of great domestic utility. He loved to study and to write. His Sunday afternoon sermons or lectures were much sought in Evanston, and my father and mother thought them a great treat. Already he was counted a great preacher, and he loved to preach.

Dolph and I were playing one day in sight of his study window. He called us in and said, after asking us some questions about our play, our studies, and our liking for each other, as if it were then new to him: "I hope to see you both preachers of Jesus Christ. You must study hard to be a good preacher, but to study hard is not enough; you must be good men. So I want you to be good men — good men," he repeated, absent-mindedly; then (I have always remembered how his face brightened and his eyes shone) he said, softly: "Boys, it is a great thing to be a good preacher of Jesus Christ!"

Since those early days his most courteous kindness has never faltered. He has never failed, no matter how busy, to call us children by our first names, and to inquire for the absent and send messages to mother. And that was in 1858 and '59! By how many all over this land must this Christian nobleman be missed today — missed, not mourned, for his eyes have

now the Open Vision he so longed for, and who will be sorry for him?

Lasell Seminary.

President Bradford P. Raymond

I have always been an admirer of Bishop Foster. He has impressed me more as a preacher than in any other way. What a splendid figure he was when fully aroused by a great theme! Indeed, he always handled great themes, and that, too, in a large way. I was always interested in the intellectual side of his sermons. From the very first time I heard him until the last he impressed me with the thought that the Gospel was a consistent whole; that there were no outstanding facts that could not be harmonized and rationally constructed in a Gospel scheme. His books and his sermons are alive with this rational interest. His preaching and his writings have brought relief to thousands who have felt the strain of unsubdued gospel facts and the stress of irrational theory with reference to these facts.

Next to this characteristic of the man as a thinker, I recall with gratitude his deep devotion. That original and brotherly man, Rev. Benjamin M. Adams, who has just gone from us, once said: "The man that keeps on the line of discovery will never grow dull." Bishop Foster was never dull. He was always far out beyond the traditional lines both in his thought and his experience. There was always something romantic about him. I do not know what higher tribute I can pay him than to say he always quickened my thought and made me feel that I ought to be a better man and a more effective preacher of the Gospel.

Wesleyan University.

President C. J. Little

Randolph Foster has been nowhere more loved and admired than in this city of Evanston. He is remembered by the few of those who remain who knew him, when he was president of Northwestern University, as a powerful and fascinating personality. I could well understand this from my own acquaintance with this extraordinary man, which goes back to 1864 when he was a delegate to the General Conference, then meeting in Philadelphia. Young as I was, I recognized in him a powerful intellect, a commanding will, a generous spirit, and a very warm heart. In later years I came to know him better and to love him sincerely. I have regretted that he so long deterred the publication of his larger works. He was a great Bishop, but the cares and the distractions of the episcopacy disturbed the thinker in his prime, and we have only the rich suggestion of what might have been an inestimable treasure. And yet the inspiration given by him to our ministry may have been abundant compensation for what has thus been lost to literature, for he was certainly a wonderful preacher.

Garrett Biblical Institute.

Prof. Borden P. Bowne, LL. D.

"Know ye not that a Prince and a Great Man is fallen this day in Israel?" These are the words which come into our thought on hearing of Bishop Foster's death. For surely a whiter soul never lived; a manlier man never drew breath. His unselfish devotion was made illustrious by the splendor of his gifts. He had a climate of large-mindedness and large-heartedness which all men felt. The good felt it and rejoiced in it, and the bad felt it and slunk away. Schemes and schemers alike withered in that high atmosphere. He saw

through them with something of the same insight with Him of the tribute money.

But in this respect Bishop Foster was known of all men. His oratorical powers were equally known; but his quality as a thinker was not as well understood. Much of what he said, of course, belongs to the past generation, but this fact in no way obscures the greatness of his intellectual gifts. His oratory was used in exposition, not in investigation, and was never allowed to impose on his intelligence. His intellect, as an instrument, was of the best and broadest type; and in its use he was supremely honest. He who desireth "truth in the inward parts" found it in him in this regard. There was nothing of the sophist or pettifogger about him. He could never argue against his intelligence, or subordinate it to any rule but its own. Mistaken he might be, but a quibbler, or irrationalist, never. In this respect Bishop Foster was a rationalist of the right sort. To authority of any kind in matters intellectual he was utterly indifferent; and he would as soon have appealed to the Fathers for the truth of the multiplication table as for the truth of anything depending on reason. He did not make much of "the will to believe" apart from the reasons for believing. Bishop Foster was neither a conservative nor a radical, but rather and always a disciple of the truth. He was equally zealous to prove all things and to hold fast all that was good; and in both cases his zeal was based on love of the truth. Large-minded, large-hearted, with absolute faith in God, he had no fears of anything that was real and no despairs for anything true and good.

A student of Bishop Foster's writings, especially one acquainted with his inner life, will discern much progress, testifying to his mental vitality. His earlier works, especially those dealing with spiritual life, are too traditional in form and phrase adequately to represent his maturer thought. He also strongly felt the need for a revision of eschatology, holding that many things have crept into popular thought on this subject which have no foundation in either Scripture or reason. It was his purpose to undertake this work himself, but his strength failed him. This, however, does not mean that he had made any essential departure from the faith, but only that he felt that much work remained to be done before that faith could find adequate expression. His well-known conviction of the importance to civilization of the Catholic Church and of the injustice done that church by ultra-Protestantism, remained strong to the end. A favorite thought with him was that of the "other sheep who are not of this fold," but who nevertheless belong to the "one flock and one shepherd."

Bishop Foster's mental interest continued unabated until the failing body refused its service. He was to me a great illustration of Tennyson's Ulysses, who speaks of his

"gray spirit yearning in desire
To follow knowledge like a sinking star
Beyond the farthest bound of human thought."

He feared nothing from the truth or for it, and believed that only the truth can make us free. Of course the advance of thought in his late years went beyond him, so that much of what he said belongs to the closing rather than the opening era, but in his mental type and attitude Bishop Foster will always remain to those of us who knew him best a mental and moral splendor.

But no one knew Bishop Foster adequately who did not know him in his own home. This was my privilege for eight never-to-be-forgotten years. Then began that spiritual fellowship which was more

than friendship and which continued unto the end, unmarred by word or deed which I would now wish undone or forgotten. It will be forever a sacred memory and inspiration. On a recent spring afternoon we were alone together for the last time, as it proved; and he grew strangely reminiscent, as if with a sense of the coming separation, and said many things too tender and sacred to be spread out here, but never to be forgotten. As these memories throng upon me I recall the words of Elisha as he gazed after the departing prophet: "My father, my father, the chariots of Israel and the horsemen thereof."

"The great Intelligences fair
That range above our mortal state
In circle round the blessed gate
Received and gave him welcome there."

Boston University.

First Acquaintance with Bishop Foster

THE editor well remembers the first time he ever saw Bishop Foster. It was during the first months of our ministry. Stopping a few days at Saratoga Springs, we learned that the National Holiness Association was holding a camp-meeting at Round Lake. Going to the meeting, one afternoon, we heard Bishop Newman preach a very remarkable sermon upon holiness, full of inspiration and of power. There were several Bishops upon the platform, including one or two from our sister church. Before the service began a friend at our side pointed out the Bishops, one of whom was Bishop Foster. At the close of the sermon an altar service was held, and the people were urged to come forward and seek the blessing of entire sanctification. Bishops and ministers went about among the congregation, urging individuals, by earnest personal appeal, to go forward and seek the blessing. It so chanced — and we shall never cease to be grateful for the fact — that Bishop Foster came down where we stood. As it happened, we had been greatly troubled over the question, having for ministerial neighbors brethren who were disposed to censure us because we could not repeat, in truth and conscience, the prevailing holiness shibboleth. Some had been so frank as to tell us that until we got right on that subject we ought not to be in the Methodist ministry. With those intimations and charges troubling us, therefore, Bishop Foster drew near on that afternoon, and, with that characteristically tender and attractive look on his face, asked, "Would you not better go forward to the altar and seek the blessing of holiness?" So kind and brotherly was he, that we ventured to open our heart freely, and said, in substance: "Yes, we will go forward to that altar, or do anything else that will help us to be better Christians and more effective in the ministry." Then we told him that only a few months before we had decided to enter the ministry; that we came to it after a long spiritual struggle, without any reservations whatsoever, pleading God daily for light and promising Him that we would do everything that appeared as a personal obligation and duty; that in the few months we had been in the work we had not consciously been disobedient to the heavenly vision; that already we were seeing the conversion of souls and the reclamation of backsliders as the seal of our ministry — our statement closing with very nearly these words: "If there is anything more for us to secure at that altar, we are ready to go there and seek it, but we have not the slightest inward constraint to do it." Taking us by the hand, he said, with much feeling and

emphasis: "You need not go; that altar service is not for men and women who are determined to do the whole will of God. Do not be disturbed any more about this matter. Go on your way, acting up to the light God gives you."

That was nearly thirty years ago, but that message from Bishop Foster, spoken to a sensitive young minister and his wife, severely badgered by a certain type of so-called holiness advocates, was an unspeakable relief and comfort, as it has continued to be during the long years that have passed since the great Bishop uttered it.

BISHOP HURST ALSO PASSES ON

THE passing of Bishop Hurst, which occurred at Washington, D. C., Sunday noon, follows so quickly the translation of Bishop Foster, that the Methodist Episcopal Church mourns at the same time the loss of two of its Bishops — an event which has never occurred before. At his bedside, as his spirit took its flight, were his daughter Ellen and a son, Lieut. Paul Hurst, of the 3d United States Infantry. Another son, John L. Hurst, was on his way from Denver. A third son, Carl Bailey Hurst, is United States consul-general at Vienna.

John Fletcher Hurst has long been a chief pillar and bright ornament of the Methodist Episcopal Church. He was born in Maryland, Aug. 17, 1834. Therefore not yet seventy years of age, he should have tarried with us, it might seem, some time longer; but he has been so manifestly ailing and failing for a considerable period that his decease was not the surprise it would otherwise have been. Many troubles have been his portion for a good while past, and his abundant labors have doubtless combined with these to undermine his vitality.

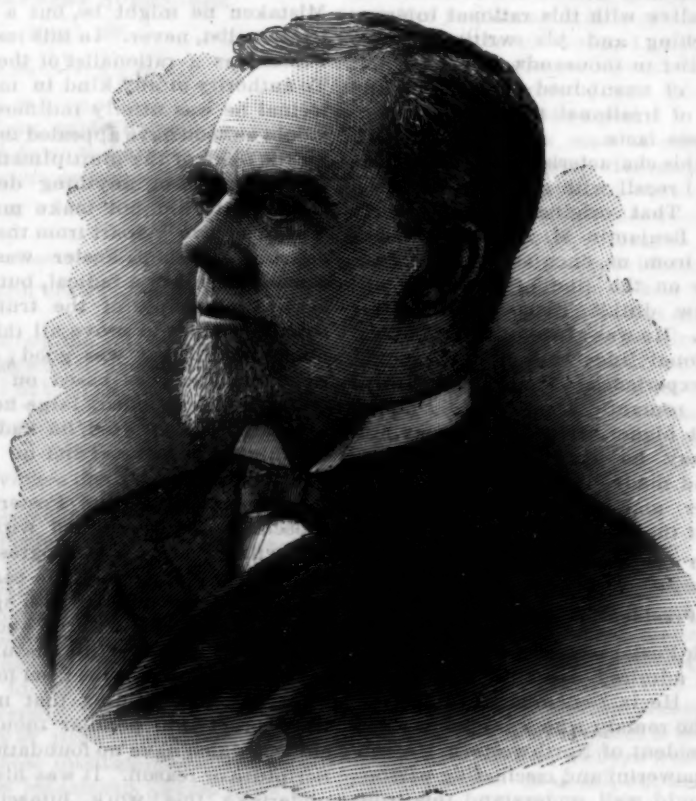
Bishop Hurst will be remembered, we judge, for two things — his literary productions, and his connection with the great enterprise of the American University. His first important book, "A History of Rationalism, Embracing a Survey of the Present State of Protestant Theology" (638 pages), was published in 1865, when he was only thirty-one; and volume after volume has come from his pen since that time with little interruption, down to the great "History of the Christian Church," in two large volumes, so recently issued and so well fitted to be a standard, together with the magnificent illustrated "History of Methodism" in three fine volumes (British, American, and Farther Methodism), now being issued in monthly parts to be sold by subscription. In connection with Dr. Crook he edited the "Library of Biblical and Theological Literature," one volume of which, "Theological Encyclopedia and Methodology," the editors themselves prepared together. He translated and edited Hagenbach's "History of the Church in the Eighteenth and Nineteenth Centuries," Van Oosterzee's "Lectures in Defence of John's Gospel," Lange's "Commentary on the Epistle to the Romans," and "Moral Essays of Seneca." A complete catalogue of all his ventures on the sea of authorship would surpass our space. One of the best of them was "Indika," the result of his episcopal visit to India in the winter of 1884 and 1885. He was always writing. And he had the faculty of employing and

utilizing other writers, laying hold here and there of those he found most fitted to aid him — Dr. James Mudge, of the New England Conference, and Dr. C. W. Rishell, of Boston University, being two of his chief assistants.

His thorough scholarship well qualified him to do this great service for the church, which will long perpetuate his name. A graduate of Dickinson in 1854, at the age of twenty, he studied also soon after at the Universities of Halle and Heidelberg, and then went to Germany again in 1866 to take charge of the theological department of the Methodist Mission Institute then at Bremen, but afterwards removed to Frankfurt. Returning to America in 1871, he became professor

no doubt, will be raised up. But when this great Christian Protestant school for post-graduate study under Methodist auspices shall have been completed, it will stand as a monument, in large measure, to the wide-sweeping outlook and enthusiastic plans of its first president.

Bishop Hurst's distinguished services at the second Ecumenical Conference held in Washington in October, 1891, will long be remembered. He was equal to any occasion, and adorned every position to which the church called him. Always a gentleman, a Christian, and a scholar, he will be sorely missed by a very large circle of warmly-admiring friends. Those who knew him best and came nearest to him will speak most highly in his praise.



THE LATE BISHOP HURST

of historical theology at Madison in Drew Theological Seminary, and when Dr. R. S. Foster retired from its presidency to become a Bishop, he succeeded him in the chair of control. It was soon after this that the failure of Daniel Drew threw the institution into extremities, and President Hurst proved to be the providential man for the hour, it being mainly through his exertions that a new endowment was gathered and the seminary put upon the strong foundation on which it has had such prosperity. Largely through this success came his election to the episcopacy in 1880.

May 28, 1891, the charter of the American University at Washington was secured. Bishop Hurst was its Chancellor from the beginning until within a few months of his death, its main inspiration and guiding genius. Through him chiefly has been acquired the nearly three millions of dollars worth of property which now constitute the assets of the University. He was only permitted to see the completion of one of the beautiful marble structures which will in time, we trust, adorn its campus of ninety-three acres most suitably situated and elegantly laid out. Already other buildings are in process of erection, and other friends,

That his work of administration in the Conferences suffered sometimes perhaps from his absorption in authorship and education, has been asserted and may be admitted. Probably he attempted too much; but no doubt it seemed to him that he was following the indications of Divine Providence. That his second marriage was a deplorable mistake, became too manifestly evident, as it greatly embittered his later years. By his first wife, Mrs. Catharine Elizabeth Hurst (author of four excellent books, entitled "Good Women of History") he had four children, already named. By the second wife he leaves one young son to bear his name.

Thus close together the theologian and the historian of the Board of Bishops of the Methodist Episcopal Church enter into the larger kingdom of heaven.

When the announcement of the death of Bishop Foster reached the editor, the HERALD was practically "up" for the week, and largely made into the forms. But something like fitting tribute must be paid to our own unique Bishop. Our contribution pages proper, therefore, as well as the current editorial pages, all in type, were laid aside for this purpose. American Methodism, and especially New England

and ZION'S HERALD, had only one Bishop Foster.

And then, as we were putting the issue to press, and our limited force, including compositors, had been taxed to the extreme limit to pay suitable respect to Bishop Foster's memory, news was received of the death of Bishop Hurst at Washington. In his honor, therefore, under the circumstances, we are doing all that is possible in this number.

The following telegram, signed by Bishops S. M. Merrill and J. N. FitzGerald (secretary), was sent on Monday from Meadville, Pa., where the semi-annual meeting of the Board of Bishops is being held:

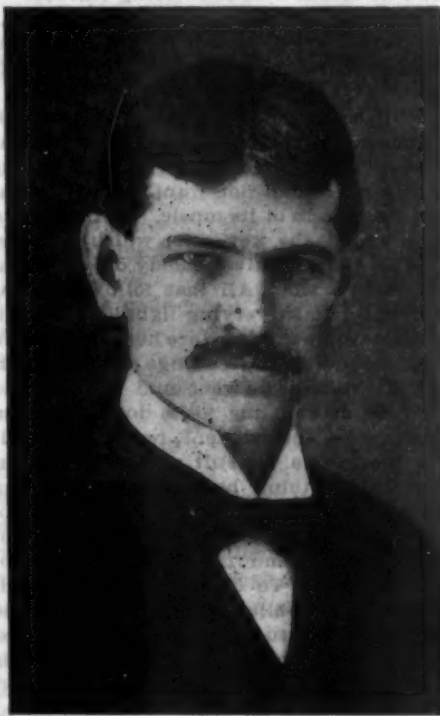
"The Bishops being unable, much to their regret, to send a deputation of their number that can arrive in time to attend the funeral of Bishop Foster, will hold a public memorial service for him and Bishop Hurst in this city on Tuesday morning."

Rev. E. H. Hughes Accepts

AS the result of a visit to the seat of De Pauw University and a conference with the faculty, trustees, and many alumni, and after careful and prayerful deliberation, Rev. E. H. Hughes, of Centre Church, Malden, decides to accept the presidency of that institution. As pastor of the leading Methodist Church in New England for the eighth year, with a popularity and influence in his church and city unrivaled, with a profound love for the pastorate, this man, coveted by many leading churches throughout the connection, and who has declined more invitations to important pastorates than any minister among us, is constrained to the conclusion that he must accept the position to which he is elected. We believe he has decided wisely and in harmony with providential indications, that he possesses unusual qualifications for the position, and that the place offers even larger opportunities than a greatly successful pastorate for building up and advancing the kingdom of God. While we would never in any sense depreciate the pastorate, we must exalt the pre-eminent opportunity and work of the few men who, as the heads of our universities, become an inspiring and molding influence to the youth who are to become the leaders of our Methodist host. In a remarkable degree Mr. Hughes is qualified to succeed as president of a university. The son of a sturdy Methodist minister, he is rich in our old-time inheritance, traditions and inspirations. Scholarly, studious and particularly industrious, he consecrates himself with fixed and unalterable habit to accomplish the essential work committed to him. He is strong, attractive and convincing in the pulpit and upon the platform. In addition, and of special import, we find his chief aptitude for the headship of an educational institution to consist in other peculiar natural capabilities which have been happily developed. He is a man of unusually wise judgment, poise and self-control. He is, therefore, always judicious in speech and act, reads men unerringly, and knows how to deal with them so as to avoid friction and to get the best possible out of everybody with whom he has to do. He has already shown masterly ability as an administrator and executive, and he possesses that indefinable and very rare quality which enables him to attract men of parts and influence to him in closest friendship, and to constrain them by this unique power in himself to labor and to give for the cause which he represents. This last is his supreme qualification, and because he possesses it in such marked degree, we could unhesitatingly advise

him to accept the presidency of De Pauw University. We, therefore, with unquestioned confidence in his success, congratulate the institution upon securing Mr. Hughes.

Edwin Holt Hughes was born at Moundsville, W. Va., Dec. 7, 1866, and is, therefore, thirty-six years of age. He is the son of Rev. Thomas B. Hughes, until 1885 a member of the West Virginia Conference, and now a member of the Iowa Conference. He attended the public schools and the preparatory department of the West Virginia University. Thence he went to Ohio Wesleyan University. Upon his father's transfer to Iowa he entered Iowa College at Grinnell. Afterwards returning to Ohio, he was graduated from Ohio Wesleyan in 1889. He was graduated from Boston University School of Theology in 1892. Since then he has done post graduate work in philosophy under Prof. Borden P. Bowne. In 1892 he was married to Miss Isabel Ebbert, of Atlanta, Ga. — a woman of rare



REV. EDWIN HOLT HUGHES

fineness of mind and grace of spirit. There are four children in the household — two boys and two girls.

While accepting the position, he is so sensitive and loyal to his obligation to Centre Church that he will remain with it until December, if need be, or until the church can secure a satisfactory successor.

PERSONALS

— Henry Churchill King, D. D., will be inaugurated president of Oberlin College on May 13.

— President Warren is in the West this week, attending the meeting of the University Senate at Delaware, O.

— Rev. Dr. and Mrs. A. L. Cooper will observe the fiftieth anniversary of their marriage at Randolph, Vt., May 19.

— Rev. W. S. Boyard, of Congress St. Church, Portland, Me., is attending the National Conference of Charities and Corrections, which is in session this week at Atlanta, Ga.

— We are pained to learn of the death of the estimable wife of Rev. G. W. Hunt, of Enosburg Falls. Her funeral occurred on May 1, Rev. Dr. C. S. Nutter, presiding elder, being in charge. She was a very excellent woman.

— Rev. J. T. Crosby, who took a supernumerary relation at the late session of the Maine Conference, has been appointed to the church at Auburn, which was left to be supplied.

— Lynn, Brookline and New York society people were represented at the wedding, last week, of Miss Marianne G. Ashcroft, of Lynn, and Mr. Briggs S. Palmer, an active member of St. Mark's Methodist Episcopal Church, Brookline. Rev. Dillon Bronson officiated.

— Rev. and Mrs. Dudley P. Leavitt, well known in the New Hampshire and New England Southern Conferences, observed their golden wedding anniversary with a quiet family gathering, at their home in Melrose, on May 2. Mr. Leavitt began his ministerial work in Walpole, N. H., and closed it at Stoughton, Mass. He superannuated in 1901.

— The parsonage home of Rev. Francis T. Brown and Mrs. Brown (née Ruth Marie Sites), of Middletown, Conn., was gladdened, on April 14, by the birth of a son. The little man is the great-grandson of the late Rev. Valentine Brown, for many years a much-loved preacher of the Troy Conference, and grandson of Rev. George W. Brown, presiding elder of the Burlington District, Troy Conference, and of the late Rev. Nathan Sites, of Foochow, China.

— Rev. Albert E. Cook, with Mrs. Cook and their son, arrived last week on the steamer "Commonwealth" of the Dominion Line from India, after ten years of protracted labor in that land. Mr. Cook, who, before going to the mission-field, belonged to the Detroit Conference, is now a member of the South India Conference. After a few days' rest at the Wesleyan Home for Missionaries in Newton, he will go to Michigan to spend his vacation among his relatives.

— President H. A. Buttz, of Drew Theological Seminary, was present at the funeral of Bishop Foster to express not only his own admiring affection for his predecessor in office, but to represent the institution of which he is the honored head. It is a noteworthy fact that both Foster and Hurst were his predecessors. We greatly regret that the fine tribute to Bishop Foster from the pen of Dr. Buttz reaches us too late for insertion with the others.

— The *Northern Christian Advocate* contains a very interesting report of nearly two columns of the observance of the 60th anniversary of the marriage of Rev. and Mrs. Austin M. Roe, which took place, March 2, at their home in Fulton, N. Y. Relatives, friends and neighbors made the anniversary very happy by their cordial and affectionate consideration. Hon. A. S. Roe, of Worcester, the oldest son, was present to enjoy the auspicious event.

— In South Ashburnham, the evening of April 29, Miss Luella Cushing Whitney, daughter of Mr. and Mrs. Wilbur Fisk Whitney, was united in marriage with Mr. Frank Chaffee Dunn, of Gardner. The ceremony was performed by Rev. Dr. Charles W. Rishell, of Boston, at the home of the bride. Miss Edith Lillian Whitney was bridesmaid, and Miss Helen Whitney, of Winchendon, was flower girl. Mr. Knibloe S. Cary, of Gardner, acted as best man, and the ushers were Mr. John C. Tilton, of Concord, N. H., Rev. John R. Chaffee, of Saugus, and Rev. W. G. Chaffee, of Lynn. The house was beautifully decorated with carnations, asparagus fern and palms. Immediately following the wedding a reception was held, largely attended by relatives and friends. The bride is a graduate of Middlebury College, class of

Continued on page 574.

THE FAMILY

IN LOTUS LAND

PROF. BENJAMIN F. LEGGETT.

The day's red hearthfire into ashes burns
Above the sphinx's stare,
The slanting sail but idly fills and turns
In the warm desert air.

The soft waves lap the reeded shores, and
keep
Their hidden dream of joy,
As when they crooned the cradle-song of
sleep
And rocked the Hebrew boy.

Gray shadows glide along the river's side,
Too wan for any smile,
And with the palms above the storied tide
They watch the grayer Nile.

A spectral throng beside the lotus stream,
They pass as shadows will —
The moted dust that sifts through Egypt's
dream
And holds it voiceless still.

The far horizons lose their ruddy gold
In twilights dim and vast,
But still the shadows in their silence hold
The secrets of the Past.

Ward, Pa.

SONG OF OUR SYRIAN GUEST

"FADUEL MOGHABGHAB," said our guest, laughing, as he leaned over the tea-table toward two little maids, vainly trying to beguile their willing and sweetly puckered lips into pronouncing his name. "Faduel Moghabghab," he repeated in syllables, pointing to the card he had passed to them. "Accent the u and drop those g's which your little throats cannot manage," he went on kindly, while the merriment sparkled in his lustrous dark eyes, and his milk-white teeth, seen through his black mustache as he laughed, added beauty to his delicate and vivacious face.

He was a man of winsome mind, this Syrian guest of ours; and the spirituality of his culture was as marked as the refinement of his manners. We shall long remember him for the tales told of his home in Ainzehalta on the slope of the Syrian mountains, but longest of all for what he said out of the memories of his youth about a shepherd song.

"It was out of the shepherd life of my country," he remarked, "that there came long ago that sweetest religious song ever written — the Twenty-third Psalm."

After the ripple of his merriment with the children had passed, he turned to me with a face now serious and pensive, and said, "Ah! so many things familiar to us are strange to you of America."

"Yes," I answered; "and no doubt because of this we often make mistakes which are more serious than mispronunciation of your modern names."

He smiled pleasantly, then with earnestness said: "So many things in the life of my people, the same now as in the days of old, have been woven into the words of the Bible and into the conceptions of religious ideas as expressed there that you of the Western world, not knowing these things as they are, often misunderstand what is written, or at least fail to get a correct impression from it."

"Tell us about some of these," I ventured, with a parental glance at two listening little faces.

After mentioning several instances, he went on: "And there is the shepherd

psalm. I find that it is taken among you as having two parts, the first under the figure of shepherd life, the second turning to the figure of a banquet with the host and the guest."

"Oh, we have talked about that," said my lady of the teacups as she dangled the teaball with a connoisseur's fondness; "and we have even said that we wished the wonderful little psalm could have been finished in the one figure of shepherd life."

"Do you mean that it actually keeps the shepherd figure to the end? It seems to us," I added, wishing to give suitable support to my lady's rather brave declaration of our sense of a literary flaw in the matchless psalm, "it seems to us to lose the sweet, simple melody and to close with strange, heavy chords when it changes to a scene of banquet hospitality."

"Certainly, good friends," said my lady. With keen personal interest, I asked him to tell us how we might see it as a shepherd psalm throughout. So we listened, and he talked over the cooling teacups.

"It is all, all a simple shepherd psalm," he began. "See how it runs through the round of shepherd life from first word to last."

With softly modulated voice that had the rhythm of music and the hush of veneration in it, he quoted: "'The Lord is my shepherd, I shall not want.' There is the opening strain of its music. In that chord is sounded the key-note, which is never lost till the plaintive melody dies away at the song's end. All that follows is that thought put in varying light." I wish it were possible to reproduce here the light in his face and the interchange of tones in his mellow voice as he went on.

"He maketh me to lie down in green pastures" — nourishment, rest. "He leadeth me beside the still waters" — refreshment. You think here of quietly flowing streams, and get only another picture of rest. But streams are few in that shepherd country, and the shepherds do not rely on them. To the shepherd 'the still waters' are wells and cisterns; and he leads his sheep to these still waters, not for rest, but to bring up water to quench their thirst." Then he talked of how the varied needs of the sheep and the many-sided care of the shepherd are pictured with consummate skill in the short sentences of the psalm. "Each is distinct, and adds something too precious to be merged and lost," he said.

"He restoreth my soul." You know," he said, turning to me, "that 'soul' means the life or one's self in the Hebrew writings." Then, addressing all, he went on: "There are private fields and gardens and vineyards in the shepherd country; and if the sheep stray into them, and be caught there, it is forfeited to the owner of the land. So 'He restoreth my soul' means 'the shepherd brings me back, and rescues my life from forbidden and fatal places.'"

"Restores me when wandering" is the way it is put in one of our hymns," I interposed.

"Ah! sir, that is it exactly," he answered. "Restores me when wandering!"

"He leadeth me in the paths of righteousness for His name's sake." Often have I roamed through the shepherd country in my youth, and watched how hard it is to choose the right path for the sheep. One leads to a precipice, another to a place where the sheep cannot find the way back; and the shepherd was always going ahead, 'leading' them in the right paths, proud of his good name as a shepherd.

"Some paths that are right paths still lead through places that have deadly perils. 'Yea, though I walk through the valley of the shadow of death' is the way the

psalm touches this fact in shepherd life. This way of naming the valley is very true to our country. I remember one near my home called 'the valley of the robbers,' and another 'the ravine of the raven.' You see 'the valley of the shadow of death' is a name drawn from my country's old custom. And so is the phrase, 'thy rod and thy staff,' for the shepherds carry a weapon for defence and one for guidance. Ah! madam, you should see the sheep cuddle near the shepherd to understand that word, 'They comfort me.' The shepherd's call, 'Ta-a-a-a, Ho-o-o,' and the answering patter of feet, as the sheep hurry to him, are fit sounds to be chosen out of the noisy world to show what a comfort God gives to souls that heed His voice; and those sounds have been heard in my country this day as they were the day this shepherd psalm was written."

With quiet animation he lifted his thin hand and continued: "Now here is where you drop the shepherd figure, and put in a banquet, and so lose the fine climax of completeness in the shepherd's care." It need not be said that we were eager listeners now, for our guest was all aglow with memories of his far-off home-land; and we felt that we were about to see new rays of light flash from this rarest gem in the song-treasury of the world.

"Thou preparest a table before me in the presence of mine enemies." In the same hushed voice in which he quoted these words he added, "Ah, to think that the shepherd's highest skill and heroism should be lost from view as the psalm begins to sing of it, and only an indoor banquet thought of!" He sat in silence a moment. Then he said:

"There is no higher task of the shepherd in my country than to go from time to time to study places, and examine the grass, and find a good and safe feeding-place for his sheep. All his skill and often great heroism are called for. There are many poisonous plants in the grass, and the shepherd must find and remove them. A cousin of mine once lost three hundred sheep by a mistake in this hard task.

"Then there are snake-holes, and the snakes bite the noses of the sheep if they be not driven away. The shepherd must burn the fat hogs at the holes to do this. And around the feeding ground which the shepherd thus prepares, in holes and caves in the hillsides, there are jackals, wolves, hyenas, and tigers, too; and the bravery and skill of the shepherd are at the highest point in closing up these dens with stones or slaying the wild beasts with his long-bladed knife. Of nothing do you hear shepherds boasting more proudly than of their achievements in this part of their care of flocks. And now," he exclaimed, with a beaming countenance and suppressed feeling, as if pleading for recognition of the lone shepherd's bravest act of devotion to his sheep — "and now do you not see the shepherd figure in that quaint line, 'Thou preparest a table before me in the presence of mine enemies?'"

"Yes," I answered, "and I see that God's care of a man out in the world is a grander thought than that of seating him at an indoor banquet table."

"But what about anointing the head with oil and the cup running over? Go on, my friend."

"Oh, there begins the beautiful picture at the end of the day. The psalm has sung of the whole round of the day's wandering, all the needs of the sheep, all the care of the shepherd. Now the psalm closes with the last scene of the day. At the door of the sheptold the shepherd stands, and the roding of the sheep takes place. The shepherd stands, turning his body to let the

sheep pass. He is the door, as Christ said of Himself. With his rod he holds back the sheep while he inspects them one by one as they pass into the fold. He has the horn filled with olive oil, and he has cedar-tar; and he anoints a knee bruised on the rocks or a side scratched by thorns. And here comes one that is not bruised, but is simply worn and exhausted. He bathes its face and head with the refreshing olive oil, and he takes the large two-handled cup and dips it brimming full from the vessel of water provided for that purpose; and he lets the weary sheep drink. There is nothing finer in the psalm than this. God's care is not for the wounded only, but for the worn and weary also. "He anointeth my head with oil, my cup runneth over."

"And then when the day is done, and the sheep are snug within the fold, what contentment, what rest, under the starry sky! Then comes the thought of deepest repose and comfort: 'Surely, goodness and mercy shall follow me all the days of my life,' as they have through all the wanderings of the day now ended."

"The song dies away as the heart that God has watched and tended breathes this grateful vow before the roaming of the day is forgot in sleep, 'I will'—not shall, but will; for it is a decision, a settled purpose, a holy vow—'I will dwell in the house of the Lord forever.' And the song ends, and the sheep are at rest, safe in the good shepherd's fold."

Do you wonder that ever since that night we have called this psalm, "The Song of our Syrian Guest?"—WILLIAM ALLEN KNIGHT, in *Congregationalist*.

AN UNCONSCIOUS MISSIONARY

J. L. HARBOUR.

THE minister and his wife were calling on Miss Maria Thorpe. They had found her sitting out on her little front porch behind a screen of vines, reading. She greeted them with great and sincere cordiality.

"You don't know how glad I am to see you!" she exclaimed, as she met them at the porch step. "You haven't been to see me for such a long time; but of course I know that you have a great many calls to make, and that I cannot expect to see you very often. It's real good of you to come and see me at all, busy as you must be. Shall we go in the house or sit out here?"

"Oh, let us sit out here," said the minister. "It is so pleasant here, and the air is fairly perfumed with your lovely flowers. How many and what a variety you have!"

"I ain't got half as many as I had yesterday. I gathered twelve big bouquets and carried them around to sick and poor folks yesterday afternoon. But here I stand talking, and you haven't a chair to sit down on. I'll go in and fetch out a couple of chairs."

When they were seated, Miss Maria said: "I have just been looking over my copy of the *Woman's Missionary Friend*, and I got so interested in it. If I could live my life over, I would be a missionary. I wish every time I get to reading my missionary papers and magazines that I could be a missionary. But I guess that the Lord will have to take the will for the deed in my case."

"He is often willing to do that in the cases of those who would be missionaries if they could," said the minister. "Then

you know that there are a great many missionaries who never leave their own homes, and, if you will let me say so, Miss Maria, you are one of that kind."

"I a missionary!" exclaimed Miss Maria. "My land! What in the world do I do that is in any sense missionary work?"

"Why, haven't you just been telling us about the twelve big bouquets you gathered in your garden yesterday and carried to the sick and the poor? It was the missionary spirit that prompted you to do that, and it was a deed that must have brought gladness to those to whom you carried the flowers."

"Yes, it did," said Miss Maria. "Old Mrs. Todd almost cried over the great bouquet of roses I carried her. She said that they were the first roses she had had in her hands and smelled for years. You know she has been bedridden for ten years—poor old body! Then Susan Tilly's little sick girl fairly screamed when she saw the flowers I had for her."

"The people you carried the flowers to were made happier and better for them, and that is the object of all missionary effort. And didn't I find you at poor old Mrs. Dane's last week nursing and caring for her for three days and nights when she was so sick? She told me yesterday that she believed that she would have died but for your care of her, and perhaps she would, for she was certainly very ill. She said that no one in all this town had been so good to her as you have been for ten years."

"Yes, and when the Booths had that dreadful time with the scarlet fever among that brood of children of theirs last winter, who was it but you that went right in and helped them through with it? They were too poor to hire a nurse, and Mrs. Booth told me that she attributed her husband's conversion and her own to your influence over them during the eight weeks you stayed with them helping them in their time of trouble. I do not know of any better missionary work than that."

"Why, I never thought of it as being missionary work at all," said Miss Maria.

"Well, it certainly was missionary work. It was also missionary work when you took those three orphan Baxter children into your home and kept them here a month after their parents died last year. It is missionary work when you go over to poor old Eli Dart's wretched little home and clean it up for him and cook him up a supply of good food. The fact is, Miss Maria, that there are missionaries away out on the foreign field who are not doing any more genuine or any better missionary work than you are doing right here in your own home. You are a missionary."

"I never for a moment thought of myself as being a missionary."

"Well, you are one. I thought of you and of many others like you when I read this in a magazine the other day: 'God will credit us with what we would have been if we might. He that has the missionary's heart, though he be tied to an office-stool, is reckoned as one of that noble band; the woman at Zarephath, who did nothing more than share her last meal with the prophet, shall have a prophet's reward; the soul that thrills with the loftiest impulses, which the

cares of the widowed mother or dependent relatives stay in fulfillment, will be surprised one day to find itself credited with the harvest which would have been reaped had those seed-germs been cast on more propitious soil. In the glory David will find himself credited with the building of the temple on Mount Zion.'

Boston, Mass.

RECKONING

Out of the earthly good which Thou hast given,

The beauty and the blessedness which be,
How shall I gather up and take to heaven
"Thine own, with usury?"

How shall I give Thee back the morning
splendor,
Purple of folding mists, and sunset
glow,
What answer at Thy judgment shall I
render
For Thy white fields of snow?

What reckoning wilt Thou ask me for the
roses,
The lilies of the field, and goldenrod?
The treasure of Thy woods when spring
uncloses
How shall I give Thee, God?

Set Thou Thy hand upon my spirit, sealing
Thy parables of sun and flower and
frost,
That in Thy day of reckoning and revealing
Not one of them be lost.

Wrought in my heart by holy transmuta-
tion,
Bloomed in my soul for other souls to
see,
Let me give back the beauty of creation—
Thine own, with usury.

—MABEL EARLE, in *Christian Endeavor World*.

"FOR THEY CANNOT RECOMPENSE THEE"

SARAH PIERREPONT.

THIS would hardly seem to be the motto of society today; but why should we not do oftener, on a small scale, what the Salvation Army is doing all the time, instead of limiting our hospitality to those who can "bid" us "again?"

The late Mrs. Claflin, wife of our venerable ex-Governor, was in the habit of inviting the children of the North End Mission, with their teacher, to spend a day every summer at her beautiful home under the Old Elms, where she provided a variety of out-of-door amusements for them, with a plentiful repast and some little souvenir of the day for each to take home.

Not many of us are fortunate enough to have such large facilities for entertaining; but could we not, now and then, invite a few of the lonely or the left out, the unattractive, those for any reason ignored by society? They would keenly appreciate such an attention, and we should have the satisfaction of doing a kindness without the prospect of recompense.

I know a good woman, not very well-to-do, to whom entertaining means much work for herself, who makes a point at Thanksgiving time of discovering some of the "left outs," as she calls them, and asking to join her family party at dinner.

Many ways will occur to us of showing

such hospitality. If we live in the suburbs, we might sometimes invite a few shop girls to spend their Saturday afternoons in the country. Simply to be out of doors would be a treat to them, if no other entertainment were provided. We hear much of the *shut ins*, and their lot is indeed a hard one; but are not the *left outs* as much to be pitied?

FADS AND FANCIES IN CURTAINS

JEANNETTE M. DOUGHERTY.

COLOR runs riot in curtains this season, from the most subdued tints to the gayest of bright hues. This wealth of coloring gleams in sheer materials such as Chinese crepe, Madras and net. All the drapery textiles are thin, light and airy, as if to lend their enchantment to the new style of furniture with its straight lines and the dark, unpolished surface of weathered or Flemish oak.

The Chinese crepe of this season is entirely new and novel. It comes in dark background, rich in Oriental color and pattern. Varying shades of poppy red and sage green are favorites. The light backgrounds are fascinating in rainbow tints and pretty designs. This goods comes, also, in just two colors—blue and white, or green and white, either combination looking cool and refreshing. By setting the colors, and with care, these curtains may be laundered. Dry cleaning, however, is more satisfactory. The Chinese crepe has more body to it than the other light-weight materials.

The Madras is simply bewitching in variety and tint—warm, rich backgrounds embellished with gayest of hues. As it in laughing defiance of the severe simplicity of quaint furniture, the glories of the sunset glint the room through these dainty fabrics. It is a popular fancy to use these materials for portieres for doorways and open arches. The light through the deep colors or delicate shades of tan, green, pink, cream or blue gives to this fanciful apology for drapery a magic charm.

The plain net, not to be outdone by its bright neighbors, has come by the way of the garden, bringing the beauty of the old-fashioned flowers in its clever ornamentation. Even black net is used after having caught a gorgeous floral pattern in its fold. The deep tan or light green net is especially attractive, with its appliqué of red or green. Red is seen in profusion. For library, parlor or hall these gay curtains are a pleasing fancy. But they are not confined to these rooms only. The colored curtain has taken possession of the dining-room and chamber. For this purpose, however, a different material is used—something in Swiss or Swissoline, with the pattern in fast colors.

Renaissance curtains in white or cream are shown with a deep lace flounce put on to form three slight scallops. Some of the curtains are divided by insertion bands, making three panels. In plain goods there is a new bar net that is strong and durable.

For those who cling to white for chambers and yet desire a touch of color, there are beautiful sateens, cretonnes, Java and India prints, to be used with white. Plain net or lace that can be purchased by the yard is used for a straight full curtain that hangs in loose folds to the window-sill. Then a width of fancy goods or one India print curtain is hung in close folds at each side of the window, and another strip, or single curtain of India print, gathered across the top of the window. This is a simple and delightful window dressing. Even silkoline is used with good effect in this way. A yellow sateen that comes with

a handsome border is excellent for this treatment, especially if the bed, a chair or two, or a window bench, are dressed with the same material. In a large country home white seersucker has been found both pretty and serviceable for curtains. They are finished with small tassels or fringe. In summer cottages seersucker in narrow strips of blue and white or pink and white is used with good result for windows and bed-dressing.

Choice in drapery is a matter of individual taste and need. Nothing furnishes a room and gives to it an air of distinction quite so much as curtains, and never have the cotton goods shown such unlimited possibilities in wealth of color and artistic design.

Chicago, Ill.

WAITING

She sits alone in the shadows now,
My mother of eighty years;
The sunset's glow is on her brow,
And her eyes are dim with tears.

She sighs for the days that are vanished,
And yearns for the days to come,
When troubles of earth are banished,
And she's safe with her Lord at home.

For she's weary, and sad, and lonely
Since her consort went away:
And is watching and waiting only
For the dawn of the golden day.

On her bosom her hands are folded,
As she sits in her rocking-chair,
And her face into calm is molded,
While the glory lights up her hair.

The strong vine of her life has yielded
Rich clusters, whose luscious wine
Has strengthened those who wielded
Their tools in the fields of time.

So tread softly, sisters and brothers,
God's angels are hovering nigh;
And the holiest love is a mother's,
This side the sinless sky.

— CAMPBELL COYLE, in *Interior*.

"The Proverbial Child"

"MOTHER, may I ask whoever I please to my birthday party?" asked the wee woman of six, of her stately mother, as that mother entered her carriage intent on making at least eighteen calls, thereby lessening the dozens on her list.

"Yes, dear one, you may ask whomever you want. Mademoiselle Marie will write out the invitations, and post them for you. Good-by, dear," and the mother was gone—gone to attend to the pressing social duty.

"All right," sang the little child, "I'll invite Mrs. Percival Symonds, Bishop Bonner, and Chancellor Charteris, and Mamie and Willie and Grace, and poor old Jennie, our washerwoman. Yes, indeed, she's coming to my birthday party. Ain't she, Mademoiselle? I'll run down into the laundry right now with her 'invitation.' I'm going to have Violet, too, and all the little children I got acquainted with when I went to the mission with nurse."

The invitations were duly sent out, and the day of the party arrived. The luxurious home was a bower of flowers. The dainty mother, to please her little daughter, had dressed herself in a blue gown, and the wee woman, as Cupid, welcomed her guests. The first to arrive was the bishop of the Church of the Holy Angels; following close to his carriage came one of the mission children, whose main attempt

at decoration was a clean, clear circle of skin evident in the centre of the little peaked face! She brushed the coat of the mighty bishop, but received a hug and a kiss—more than he did—from the expectant Cupid. Mamma shivered, and in the icest tone said: "Is this one of your friends, my pet?"

"Yes, mamma. This is one of my little girl friends that I met at the mission."

Again the bell rang, and the servant announced "Mrs. Sylvanus Ward." Mamma looked delighted, for at last the author of those cleverly-written stories in *Scribner's* had come to return her call; she cordially extended her hand with, "I am flattered by your visit, Mrs. Sylvanus Ward. I have so long wanted to know you."

"Thank you," answered Mrs. Ward; "indeed, I am delighted to be bidden to your little daughter's birthday party. You see, we are great friends. She and I have met at the mission."

Then came old Jennie, the washerwoman. This nearly took mamma's breath away. But more surprises were in store! Such a mass of people (unconglomerate, mamma thought) had been called together as never could have been thought of by aught but a baby brain! Philosophers and doctors, the washerwoman and the seamstress, children of wealth and walls of the slums, were there. The bishop played ping-pong with the newsboy, and the doctor of philosophy played carpet-ball with the little chap of only one name. The esthetic spinster forgot to gather up her skirts, and she did not mind that the crippled child, who nestled close to her heart, was the son of a cast-away. Over them all the atmosphere of peace and good-will pervaded, and these were brought together by a little child—a loving, sunshiny, untettered spirit. The washerwoman went home a proud and radiant woman, for had she not spoken to the great bishop? The little children of the mission had a never-to-be-forgotten glimpse of beauty and light and love which they would see again and again in their dreams, sleeping and waking. The children of wealth had learned a lesson of sympathy and endurance.

The next Sabbath worshippers at the Church of the Holy Angels detected a new note in the bishop's tone.

"Why, he never preached as he did to-day," said they; "and from that old text, too: 'A little child shall lead them.'"

The little child, sleeping peacefully in her own cot, did not see the kneeling, white-robed figure of her own mamma at the side of her cot, neither did she feel the kiss imprinted on her forehead, nor hear the whispered words: "Would you like to take your own mother to the mission, little missionary?" but that other Church of the Holy Angels saw, and heard, and rejoiced!—EMA SCOTT RAFF, in *Christian Guardian*.

Not Too Lifelike

"YOU just let me have that photograph for two weeks and I'll send you a life-size portrait of Mrs. Herlihy that'll be a really speaking likeness," said the agent for a new "crayon process" in his most persuasive tone.

An expression strongly akin to apprehension appeared in Mr. Herlihy's dim blue eyes, and he passed his hand twice across his mouth with a nervous gesture.

"Well, now, Oi don't know as that'd be anyways necessary," he whispered. "She was wid me in this loife thirty-foive years, and that gives toime for a good dale of talkin'. Oi'll jist have a picture that shows her looks, widout anny mechanical contrivance to reprodue her v'ice."—*Youth's Companion*.

BOYS AND GIRLS

GRANDMA'S TUMBLE

"WHY can't I, mamma?"

"I do not think it suitable for such an occasion; besides, it is your best and only nice dress for the winter, and you would be sure to ruin it at the skating party. Your blue flannel is more appropriate in every way, and" —

"I won't hurt it, mamma, indeed I" —

"That will do, Doris. Say no more about it, for mother knows best. Now run up to grandma's room and see if she has the tape-measure."

With tears in her eyes and rebellion in her heart, Doris rose to obey.

"I've a good mind to wear it anyway," she thought. "Mamma'll be over to Aunt Annie's all that day, and will never know. I wouldn't hurt it the least bit, for I'd be ever so careful. I'll do it, I just will," she decided, as she slowly mounted the stairs.

"Has Doris come to help grandma sort her pieces for patchwork?" inquired grandma, smiling over her spectacles.

"No; mamma wants the tape-measure. But I'd like to help you, and I'll come back soon's ever I can, for I just love to see all those old-fashioned pieces."

Doris was back again in a few minutes, and her blue eyes sparkled with pleasure as she saw the large pile of pieces on the bed.

They worked busily for a long time, and it was hard to tell which was happier, Doris or grandma.

"Who had a dress like this?" asked Doris, presently, holding up a scrap of pretty red merino.

"That, dear, is a piece of the first short dress your father ever had."

"How funny, that papa was once a little baby! It doesn't seem 's if he ever could have been so little, does it, grandma?"

There was a tender, far-away look in grandma's eyes, and the little girl received no answer.

"And this piece! Oh, isn't it pretty? Those darling little forget-me-nots! Who did have a dress like that?"

Grandma took the dimity from the eager little fingers, and smoothed it lovingly, while a look half-sad, half-amused, flitted across her face.

"There is a story connected with that dress, Doris. Let me see — 'twas just fifty-five years ago tomorrow that Honor Rollins gave her party. It was her twelfth birthday, and twelve little girls, I among the number, were invited. It was my first party, and, of course, I wished to look my best. My new dress — that dimity is a piece — had just been finished and hung in the best-room closet, and, until the day of the party, I had expected to wear it. But when I went downstairs that morning, mother said: 'The Fenderson baby is very sick, and they've sent for me. I can't tell how soon I'll be back. You may wear your organdy and pink ribbons to the party. I think you can dress yourself alone without any trouble, can you not?'"

"I felt a choking in my throat, and could not answer. I thought I couldn't wear the old dress. It was clean and whole, to be sure, but made over from one

of my Aunt Delight's. It was white, and covered with bright-green polka-dots that I had always thought hideous."

"Poor grandma!" said Doris, sympathetically, thinking to herself. "Her mother was lots like mine, and I wonder if grandma was ever bad like me."

"We children," grandma continued, "were brought up to obey without question; but this once I broke the rule, and begged to be allowed to wear my new frock."

"No, Prudence," said mother, "the old one is plenty good enough. Be a good girl, and remember that pretty is that pretty does."

"Doris, I did a very naughty thing. After mother had gone, and my stint was done, I went to the best room, got the dress, and put it on. I had not meant to wear it, but it was so pretty I hadn't the heart to take it off. So, stifling my conscience with the thought that I'd get home early, and mother'd never know, I slipped quietly out of the house, and sped away to the party."

"I was very unhappy, and only once forgot my misery all that long day."

"Poor, dear grandma!" whispered Doris, patting her grandmother's hand lovingly.

"After we had played all we cared to in the house, we went to the barn to play hide-and-seek."

"What a funny game to play at a party, grandma."

"Not in those days, dear. Everything has changed since I was a little girl, you must remember."

"Course they have. I didn't think; but go on, grandma, I won't interrupt again."

"We were having such a good time that I had forgotten all about my dress, when, running across the hay-strewn floor, I felt something give way, and I fell down, down" —

"Where, grandma?" cried Doris quickly, forgetting her promise not to interrupt.

"Into the pig-pen under the barn. The four big pigs ran up and began to root around me and chew my dress. I screamed with fright, and Mr. Rollins, who was working near by, ran to my rescue."

"Well, if you ain't a sight," he said, as he picked me up."

"Kind Mrs. Rollins wanted to wash me and change my dress, but I begged to go home at once just as I was, so they let me have my way. Mother met me at the door with a look of surprise and dismay on her face."

"Prudence — Delight — Armstrong!" was all she said."

"I sprang into her arms and sobbed out all my misery and penitence, and was forgiven. My pretty dress was ruined, though, and I was obliged to wear the despised organdy all that summer. Mother said that was punishment enough."

"I think so too, grandma," said Doris, looking very red. "And I've decided to obey mamma always. May I have this little piece of cloth to keep to help me to remember?"

And grandma never knew of the lesson she had unconsciously taught, nor did mamma know, until long years after, why Doris so willingly wore the blue woolen

gown to the skating party. — MINNIE B. CALDWELL, in *Chicago Record*.

Three little rules we all should keep
To make life happy and bright —
Smile in the morning; smile at noon;
And keep on smiling at night.

— STELLA GEORGE STERN, in *St. Nicholas*.

OUR DAISY CHAIN



Family of Rev. Leo A. Nies

Doesn't this group of faces make a lovely section of the Daisy Chain? They represent the home darlings of one of New England's best-beloved pastors — not "a coming man," but one who has come in the name and spirit of the Master — Rev. Leo A. Nies, pastor of Stanton Ave. Methodist Episcopal Church, Dorchester, Massachusetts. He is shortly to have the joy of welcoming home the sweet wife and dear children who, on account of health conditions, have spent the colder months in the South; and while he anticipates a sight of their dear faces, how surprised he will be when he sees them in this column, for neither he nor they know anything about it. Grace Sue, the elder of the children, is a happy little Christian, who, in her desire to be useful, says she "would like to write a Bible or something to help others to be good;" and Isaac, the rollicking little boy, who left home very reluctantly because there "would be no fun in going without papa," decided some time ago to preach when he grows bigger.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Second Quarter Lesson VII

SUNDAY, MAY 17, 1903.

ACTS 24: 10-16, 24-26.

PAUL BEFORE FELIX

I Preliminary

1. GOLDEN TEXT: *I will fear no evil; for thou art with me.* — Psa. 23: 4.

2. DATE: A. D. 57, or 58, May, and two years after.

3. PLACE: Caesarea, the capital of the Roman province of Judea.

4. CONNECTION: Paul conveyed to Caesarea by a strong guard; Ananias and the elders go with Tertullus to prefer charges against Paul.

5. HOME READINGS. Monday — Acts 24: 1-9. Tuesday — Acts 24: 10-16. Wednesday — Acts 24: 17-27. Thursday — John 4: 19-24. Friday — Job 19: 23-29. Saturday — Rom. 15: 25-33. Sunday — Heb. 4: 6-13.

II Introductory

On the fifth day after Paul's arrival at Caesarea, his case was formally investigated by the procurator. Ananias and the elders had in the meanwhile reached the city, accompanied by a professional advocate named Tertullus, who was to conduct the accusation. Neither the latter's voluble flattery of Felix nor his abuse of Paul form a part of the lesson; but when his harangue and the "assenting clamor" of the Jews had ceased, the governor's nod indicated to Paul that the court was ready to hear his defence. The charges against him were that he was "a pestilent fellow;" "a fomenter of sedition;" "a ringleader of the Nazarenes," and a profaner of the Temple; and to these separate counts the apostle replied. With a graceful expression of pleasure that his case was to be tried before one who had been "for many years a judge unto this nation," he proceeded to show that it was now only twelve days since he arrived in Jerusalem; that his motive in going there was worship, and not disturbance; that his conduct had been consistent with this motive; that neither in the city streets, nor in the synagogues, nor in the Temple, had he been involved in any dispute or excited any tumult. He admitted that he belonged to a sect, but that this, so far from alienating him from the national faith, enabled him the better to keep that faith. He had not abandoned the God of his fathers, or belief in the law or the prophets; and he cherished, with the majority of his people, the hope of the resurrection from the dead. Because of this hope he made it his practice to keep his "conscience void of offence toward God and men." After several years of absence from Jerusalem he had returned with alms and offerings. He had been found in the Temple, a "purified" worshiper, engaged in the peaceful rites of religion. There had been a tumult, but he was not responsible for it. The Jews from Asia Minor, who had excited it by assaulting him, were not now present, as they should be if they had any legal ground against him. As they brought no accusation, he demanded of the Sanhedrists present what specific charge they could produce except his simple affirmation be-

fore the council concerning the resurrection of the dead.

Felix had lived long enough in Judea to be familiar with the doctrines of Christianity. Evidently the prisoner before him had done nothing to make himself amenable to Roman law. He dared not, however, offend the Jews by formally acquitting him. He simply postponed the case, on the pretext of waiting for the testimony of Lysias, the chief captain. Paul was remanded to custody, with the privilege of enjoying the ministrations of his friends. Subsequently, and at the request probably of his Jewish wife, Drusilla, Felix sent for Paul to inquire concerning "the faith in Jesus Christ." But so powerfully did his prisoner reason of "righteousness, temperance, and judgment to come," before the guilty pair, that the terrified, conscience-stricken governor cut him short, promising to send for him at "a convenient season." We hear no more of the "convenient season," but we learn that Felix had frequent interviews with Paul, though "with no higher object than the sordid hope of being bribed to free him." Two years later Felix was superseded by Porcius Festus, and Paul was left in confinement by the former as a bribe for Jewish favor.

III Expository

Then Paul — after his accusers had been heard. In the Revised Version the first part of the verse reads as follows: "And when the governor had beckoned unto him to speak, Paul answered," etc. — Compare the quiet dignity of Paul's opening sentences with the fulsome flatteries with which Tertullus began his address. Many years a judge — about five years (from A. D. 52), a long period for a procurator to hold office in those days of disorder and of frequent changes. Before that, he had been influential in Samaria under the procuratorship of Cumanus. The remark was "complimentary, without falling into flattery" (Cook). I do the more cheerfully. — R. V. omits "the more." Answer for myself (R. V., "make my defense"). — The Greek word is *apologia*, from which our word "apology" comes. In early Christian days self-vindications were called "apologies," no idea of excuse being implied, but simply defense.

11. Because that thou mayst understand — R. V., "seeing that thou canst take knowledge." That there are yet — R. V., "that it is not more than." Twelve days. — As it had been less than two weeks since he arrived in Jerusalem, whatever he had done must have been done within that time, and during or immediately after the Feast of Pentecost. He had arrived May 17; it was now May 30. Whatever his crime, it was recent and not remote. To worship. — Coming to Jerusalem with such a motive, was it reasonable that he would commit sacrilege?

The arrangement adopted by Meyer is perhaps the most correct. According to him, the first day was the arrival in Jerusalem (chap. 21: 15-17); the second, the interview with James (chap. 21: 19); the third, the uniting with the Nazarites in their vow (chap. 21: 26); the fourth, fifth, sixth and seventh days, the days of the Nazarite offering, interrupted by the arrest of Paul in the temple (chap. 21: 27); the eighth day the apostle before the Sanhedrin (chap. 22: 30); the ninth, the conspiracy of the Jews (chap. 23: 12), and the departure of Paul the same night from Jerusalem (chap. 23: 23); the tenth, eleventh and twelfth days (including part of the ninth and thirteenth), the five days after which Ananias and the elders came down to

Caesarea (chap. 24: 1); and the thirteenth day the trial before Felix (Gloag).

12, 13. Neither found me in the temple — R. V., "neither in the temple did they find me." Disputing. — He had not preached or engaged in any public colloquy. He had held his peace. Raising up the people (R. V., "stirring up a crowd"). — The crowd had been stirred up, but not by him. He had not been a mover of sedition, either in the temple, or in the synagogue, or in the public streets. Neither can they prove (R. V. adds "to thee"). — Paul flatly denies, in these brief sentences, the first and third counts of the indictment, and challenges his enemies to establish their charge by legal proof if they can.

14. This I confess. — As to the charge of being a heretic, of being "a ringleader of the sect of the Nazarenes," he makes a qualified admission. After the way... heresy — (R. V., "after the Way, which they call a sect"). — "Tertullus had used the word in a bad sense (verse 4) of the Nazarenes, as a schismatic offshoot from the body of the Jewish Church. The Greek word *hairesis*, of which 'sect' is a translation, is the same as our word 'heresy.' It is used in the New Testament of a school of religious opinion, as of the Pharisees (Acts 15: 5) and of the Sadducees (5: 17), with no implication of erroneous doctrine. The word 'heresy' now implies doctrinal error. Christianity, in Paul's view, was not a sect of Judaism, but Judaism itself in its highest state of development" (Revision Commentary). The God of my (R. V., "our") fathers. — Paul claimed that he had not abandoned the service of his paternal, his nation's, God. He was not a worshiper of a strange god: Says Alford: "The Jews had had their worship of their fathers' God, with their ancient ancestral rites, secured to them by decrees of magistrates and of the senate." Written in the law and in the prophets. — Paul had not abandoned his book of faith. He held firmly to the whole of the Old Testament. The Bible of his accusers was his Bible.

15. Hope toward God — a Godward hope, a God-inspired hope, derived from His word and promises. Which they themselves also allow (R. V., "which these also themselves look for") — identi-

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tying himself in faith with his accusers, who could not have been chiefly Sadducees, and with the Jewish people. A resurrection of the dead. — R. V. omits "of the dead." Just and unjust — a general or universal resurrection both of the righteous and wicked.

The hope of the resurrection is established on a doctrine, the glory of which did not arise for the first time in the New Testament. This golden thread of eternal life passes, on the contrary, through the whole of the Old Testament. The Creator, who animated the dust of the ground with His breath, the God who made an everlasting covenant (Gen. 17:7) with Abraham, Isaac, and Jacob, is not a God of the dead, but of the living. That hope was a source of comfort to Job (19:25, 27); Isaiah (26:19) foretold it; Daniel (12:2) bore witness to it. It is, however, true that this hope first acquired a firm foundation, and was endowed with life and productive power, through the resurrection of Christ from the dead (Lange).

16. **Herein** — hence; on this account. Because his hope of the resurrection was a genuine, vital one, he shaped his life accordingly. **Do I exercise myself.** — He trained his conscience, as the athlete trains his body. **Always.** — His conscience never went on a vacation. **Void of offence** — without offence. The Greek word means, "not causing to stumble;" "unshaken, preserved in its unimpaired equilibrium" (Meyer). **Towards God and men.** — In his relations both with his Maker and with his fellows, he had been loyal to his convictions of what he ought to do.

16 23. See Introductory.

24. **Felix came with Drusilla** — his third wife, daughter of Herod Agrippa I., whose death is recorded in Acts 12:23; sister of Herod Agrippa II.; of extraordinary beauty; married to Azizus, king of Emesa, who for her sake became a Jewish communicant; seduced from her husband and married to Felix, who had become enamored of her, through the arts of Simon Magus, the Cyprian sorcerer; had a son named Agrippa; perished with her son in an eruption of Mt. Vesuvius. Felix's first wife, a granddaughter of Antony and Cleopatra, was also named Drusilla. Sent for Paul — perhaps at the request of his wife.

25, 26. **Righteousness** — justice. **Temperance** — continence, or chastity, as to the appetites and lusts. **Judgment to come** — when he himself and those he addressed would be required to face "the deeds done in the body." Felix trembled (R. V., "Felix was terrified"). — "Such a picture as Paul could draw (2 Thess. 1:7-10) completed Felix's disturbance" (Whedon). Go thy way — breaking up further confer-

ence. **Hoped . . . money . . . given him of Paul** — that Paul would bribe him to secure liberty. Prof. Ramsay thinks that Paul about this time inherited money from his family in Tarsus. Whether this be true or not, Paul would never descend to purchase his freedom. No other "convenient season" came to this greedy procurator.

IV Inferential

1. Not flattery, but courtesy, should distinguish the Christian when standing before "the powers that be."
2. Charges of a general character may be best disproved by a plain statement of facts.
3. Christianity completes Judaism.
4. Faith in the resurrection should be so real as to exercise a constraining influence on our daily lives.
5. The conscience should be trained both Godward and manward.
6. He is the free man whom the truth makes free.
7. Nothing is so fatal as to postpone the dictates of an awakened conscience.
8. Sins in high places should be firmly rebuked.
9. "The devil cozens us of all our time by cozening us out of the present time."

V Illustrative

SEE

I know a land where the streets are paved
With the things which we meant to achieve.
It is walled with the money we meant to have
saved,

And the pleasures for which we grieve;
The kind words unspoken, the promises broken.
And many a coveted boon,
Are stowed away there in that land somewhere,
The land of Pretty Soon.

There are uncut jewels of possible fame
Lying about in the dust,
And many a noble and lofty aim
Covered with mold and rust.
And, oh! this place, while it seems so near,
Is farther away than the moon;
Though our purpose is fair, we never get there
To the land of Pretty Soon.

— Ella Wheeler Wilcox.

Good News from the Lesson Committee

[From the *Sunday School Times*.]

A FEW hours before this paper went to press the Sixth International Lesson Committee concluded its meeting in Washington, D. C., after accomplishing what means more to the Bible-studying public than at first sight may appear. The greatest present need of the International Lessons is admitted to be historical continuity, or the "study of the Bible by completed periods." In its editorial summary of the International Sunday-school Convention of 1902, at Denver, the *Sunday School Times* said, last July:

"The great achievement for which the Fifth Committee will go down into history, and which did more to silence adverse criticism than any other one act of any committee, was the offering of the eighteen months' study of the Life of Christ from the Four Gospels. There was historical continuity, completeness, scholarlyness, biographical interest, adaptability. . . History and homiletics were both there in full measure."

In the same issue the *Times* stated further that it was "rejoiced to be able to announce that the new [Sixth] Lesson Committee . . . is preparing to apply the principle of studying the Bible by completed periods, even farther than has yet been done." That the Sixth Committee has now more than fulfilled the announcement thus made by this paper last summer, will be

seen from the new lessons outlined for study, and now first made public to the Sunday-school world. They are as follows:

January, 1903, to June, 1907 — An eighteen months' series on the Life and Character of Jesus, as given by the Synoptic Gospels, Matthew, Mark, and Luke.

July, 1907, to June, 1908 — A full year of Old Testament studies, the first six months taking up Stories of the Patriarchs, the second six months on the Making of Israel, or from Moses to Samuel.

July to December, 1908 — The Words and Works of Jesus (or studies in John, logically supplementing the synoptic studies of the year previous).

January to December, 1909 — A full year on the Expansion of the Early Church, from the Acts and the Epistles.

January to December, 1910 — A full year on the Glory and Decline of Israel (or from Samuel to Isaiah).

January to June, 1911 — Studies in Luke on the Son of Man.

July to December, 1911 — The Captivity and Return of Israel, from Isaiah to Malachi.

One consecutive course of a year and a half, and three other courses of a full year each, in a schedule for six years, tell the interesting story of the new Lesson Committee's splendid response to the expressed needs of Sunday-school workers. Still other noteworthy actions of the Lesson Committee at its Washington meeting are the election of Professor Samuel Ives Curtiss, Ph. D., D. D., of Chicago Theological Seminary, to fill the vacancy in its membership caused by the resignation of President Henry M. Hopkins; and the completion of the new two years' course of Bible Lessons for Beginners, the result of arduous study and consultation with the Primary Department of the International Sunday-school Convention. The new two years' course is topically arranged, and is expected to replace, after this year, the one year's Beginners' Course now in use. It is issued under the authorization of the American section of the International Lesson Committee.

For these loving labors, so freely given by the members of the Lesson Committee to the Sunday-school workers of the world, the *Sunday School Times* speaks for all when it assures the Committee of the profound gratitude and appreciation of the Sunday-school public.

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OUR BOOK TABLE

Twenty Years' History of the Woman's Home Missionary Society of the Methodist Episcopal Church - 1880-1900. By Mrs. T. L. Tomkinson. Published by the Woman's Home Missionary Society of the Methodist Episcopal Church: Cincinnati. Price, \$1.25.

This splendid woman's organization with its 85,000 members and varied lines of work - in the South, among the immigrants, Mormons, Indians, and Spanish, and in support of preachers on poor charges - grew out of work started among the Negroes of New Orleans by Mrs. J. C. Hartzell in 1860, during Dr. Hartzell's pastorate in that city. She enlisted the interest of Dr. Rust, of the Freedmen's Aid Society, and his wife and others, in her efforts to form a home society for work among the colored women of the South. After ten years of persistent labor and agitation, this happy result was accomplished by the formation of the Woman's Home Missionary Society in 1880. It is now one of the important branches of the church, carrying on operations that involve the expenditure of \$340,000 a year. Mrs. Tomkinson has told the story in a straightforward and interesting manner. Full and specific credit is given to the various participants. It is an inspiring record of intelligent zeal, consecration, faith and courage, as exhibited in a new and needed line of Christian work. There are chapters on "Beginnings," "Some of the Founders," "Industrial Homes in the South," "Work in the West," "Work in the Cities," the "Deaconess Bureau," "Young People's Work," "Educative Movements," etc. Every person who is interested in practical Christianity should own a copy of this book.

Lady Rose's Daughter. By Mrs. Humphry Ward. Harper & Brothers: New York and London. Price, \$1.50.

This latest novel by Mrs. Ward will probably give rise to even greater discussion than any of her former works. The heroine of the story is the daughter of Lady Rose, who, unhappily married, defied law and the conventions of society and eloped with a man whom she loved. Under the name of Julie Le Breton, the daughter returns to England as the paid companion of Lady Henry, who, although partly blind and nearly helpless, is the centre of a brilliant circle, the same from which Julie's mother was exiled. Julie, herself fully cognizant of the situation, meets all her kinsfolk and her mother's former friends, who, not knowing who she is, adopt her as one of themselves on account of her beauty, tact, and intellectual charm. Lady Henry, jealous of the position she has gradually assumed in her circle, quarrels with her, and under the protection of a cousin, the Duchess Evelyn, Julie sets up a house for herself, doing literary work to help support herself and her foster sister.

She has two lovers, one, Jacob Delafield, a thoroughly good man, who will eventually become a duke and the head of the family, and the other Captain Warkworth, poor, selfish and frivolous, but very handsome and lovable, who is engaged to a relative of Julie, but who professes a deep platonic love for herself. Julie loves Warkworth, and through her influence he secures an appointment in Africa. When the time comes for them to part, they both realize that they love each other, and Julie decides to take a step that will result in her moral and social downfall. Jacob Delafield, through a telegram fortunately received from the Duchess Evelyn, is able to intercept Julie and save her from the false step, although much against her will. She is very ill for a time, and at length decides to marry Jacob, as he knows all her story, although she does not love him, and tells him so. She respects and admires him,

and leans upon his strength. When, as Lady Henry so clearly foresees, he succeeds to the dukedom, she fancies that she loves him, but we are left in doubt which it is she really loves, Jacob or his position.

This brief summary of the plot can give but a very inadequate idea of the charm and strength of the book. The subtle development of Julie - a humble dependent without a name, struggling to assert herself, to bring out that power which she knows she possesses, although so heavily handicapped by the lawlessness inherited from her parents - into a member of one of the leading families, on the crest of the wave of love and position, is truly artistic. We admire her, and yet we cannot love her, for we are not sure of her sincerity - not quite sure that she is not posing even at the most crucial moments of her life.

Perhaps the most attractive characters in the book are Lady Henry, with her rugged honesty and her final cheerful acceptance of the inevitable; the Duchess Evelyn, with her sweetness of disposition, her genius for friendship; and Sir Wilfrid Bury, the retired diplomat, who tries to effect a compromise between Julie and Lady Henry, but fails, chiefly because, the two being women, he cannot get their point of view. The reader feels, on closing the book, that even though the ending is unsatisfactory, it could not well be otherwise; and the perusal of the story has been so fascinating that one is more than content.

The Deeper Teachings of Plant Life. By Hugh Macmillan. Thomas Whitaker: New York. Price, \$1.20, net.

Here is a collection of popular studies, showing the many points of beauty and interest about some of the commonest of our trees and wild flowers - things which we are apt to pass by in the fields and by the waysides without any recognition. A religious element is very appropriately introduced now and then, which adds to the interest of the book. Among the flowers brought before the reader in their poetical aspects are the cyclamen of the Holy Land, daffodil, wood sorrel, violet, primrose, cowslip, butter-bur, buttercup, globe-flower, plantain, foxglove, bluebell, and the cranberry. The author has certainly discovered a new line and has produced a very readable book.

Beauty in God's Word. By Gerard B. F. Hallock, D. D. The Westminster Press: Philadelphia, Pa. Price, \$1, net.

Under the above heading Dr. Hallock has brought together a choice collection of devotional essays based on Scripture texts. In the opening essay, which gives title to the book, he lays particular stress upon the importance of "knowing the author" in order to fully understand and enjoy a book. The key to the Bible, then, is a joyous personal relationship with Jesus Christ. Among the more striking of the twenty-five topics are: "Spiritual Strategy," "The Wrestle of Self with Self," "The Secret of a Strong Heart," "Vision and Service," "Every Man his Own Paradise," "Reaching Perfection."

We Shall Live Again. A Volume of Sermons by Rev. George H. Hepworth, D. D. E. P. Dutton & Co.: New York. Price, \$1, net.

Dr. Hepworth wrote a large number of short sermons for the Sunday Herald of New York, and in compliance with many requests, and through the kindness of James Gordon Bennett, Mrs. Hepworth gives this collection to the public. There are fifty-four in the collection. They are very helpful. Among the titles are: "We shall Live Again," "The Soul's Greatness," "When shall we Walk by Sight?" "Unconscious Influence," "Patient Endurance," "Signs of the Times," "Possibilities," "How Much are You Worth?"

The Open Door. Addresses delivered before the First General Missionary Convention of the Methodist Episcopal Church held in Cleveland, O., Oct. 21 to 24, 1902. Edited by Chas. H. Fahs, Stephen J. Herben, and Stephen O. Benton. Katon & Mains: New York.

There is a gold mine of missionary information in this collection of addresses. They are printed in full, occupying 332 pages, with marginal headings and a full index. The index, by the way, is a very fine piece of work. A synopsis of each speech is given under the name of the speaker so that its general contents may be ascertained at a glance, thus saving much valuable time to the reader in search of a special line of facts. We are well pleased with the way in which the book is arranged, printed and bound, and advise our readers to buy a copy and read it.

The Sinless Christ. By George Tybout Purves, D. D., LL. D.

For Whom Christ Died. By William R. Richards, pastor of the Brick Church, New York. Presbyterian Board of Publication. Price of each, 75 cents, net.

These books are Vols. I and II respectively of a series entitled, "The Presbyterian Pulpit," being issued by the Presbyterian Board of Publication. They consist of collections of sermons by preachers who are well known and whose discourses have been highly beneficial. The sermons by the late Dr. Purves are entitled: "The Sinless Christ," "The Crisis of a Soul," "Confessing Christ," "Samson's Riddle," "Peter's Shadow, or Unconscious Influence," "The Way, the Truth and the Life," "Earthly and Heavenly Lights," and the "Waiting Dead." Those by Dr. Richards are: "The Brother for whom Christ Died," "A Complaint and an Answer," "The Monotony of Sin," "The Three Taverns: A Missionary Sermon," "The Power of Personality: A Word to Students," "But if Not," "The Gates of the City," "The Home of the Soul."

In the Garden of Charity. By Basil King. Harper & Bros.: New York and London. Price, \$1.50.

This book is a brilliantly written character-study of two women - Charity, with the deep, quiet, faithful, intensely religious nature inherited from her "Boston-way" ancestors; and Hagar, deeply loving, but passionate and revengeful, who had drifted into life from a mixture of Greek and Italian blood. The scene of the story is laid on the Nova Scotian coast, and in the open-

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The right food for young ladies is of the greatest importance to their looks, to say nothing of the health. Thin, sallow girls don't get the right food, you may be absolutely certain. A Brooklyn girl says: "For a long time in spite of all I could do I was thin, skinny and nervous. My cheeks were so sunken my friends used to remark on how bad I looked. I couldn't seem to get strength from my food - meat, potatoes, bread, etc. So I tried various medicines without help.

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There's a reason for Grape-Nuts.

ing chapter we see Charity in her loved garden, daintily dressed, waiting for the husband who sailed away eleven years before and has never been heard from since. The description of the seacoast, the house and garden, with its slender, dainty occupant, is so vividly given that it glows before our eyes like a beautiful water-color. How Charity, after a hard battle, which she wins, goes to seek her erring husband, closes his eyes in death, brings home the young, ignorant girl who believes herself his wife, and her little boy, keeping them safe with her and guarding them from the curiosity of the village gossips, makes an intensely interesting story. Put this book on your list for summer reading. Its atmosphere is so bracing and true to nature that one can almost taste the salt spray.

Terra Cotta: A Study of Life in the Clay. By Alice McAllister. Jennings & Fry: Cincinnati. Eaton & Mains: New York. Price, \$1.

The scene of this book is laid in the West among the mountains, and it has the Western largeness and the solemn earnestness of the mountains in its pages. Theresa Carlson is staying at a large hotel hunting for a clue with which to prove the innocence of her husband, a minister convicted of murder. In order not to bring gossip about her family, she simply signs herself "T. C.," and is nicknamed "Terra Cotta." Being a woman of deep religious faith and trust, by the influence of her beautiful life she revivifies the faith of a minister staying at the same hotel, and with his help wins several people to a new life. Theresa, with the help of some of these new-found friends, finally gains the clue she seeks, only to learn that her husband has been dead some months. The blow so shocks an already weakened system that she dies. A marked religious atmosphere pervades the book, and as most of the conversations on the subject of religion take place amid scenes of great natural beauty and grandeur which deepen the effect on the mind, the book will make a lasting impression on its readers.

Norwood; or, Village Life in New England. By Henry Ward Beecher. Reprinted from the *New York Ledger*. The Pilgrim Press: Boston and Chicago.

Mr. Beecher wrote "Norwood" in 1860, and it passed through the *Ledger* as a serial, greatly to the delight and edification of thousands of readers. As it deals with types and principles, it is as interesting as it was when first written. The story may properly be classified as "sermonic fiction." The evolution of character in men, women and children, the interplay of good and evil impulses and influences, and the development of traits peculiar to the individuals described, are set forth with rare skill. The scenes are laid before and during the war. One feature is the case of two young ladies whose lovers went to the front. The author draws a fine contrast when he shows how differently they receive the news that the young men have been killed. Dr. Wentworth, who made Nature his God, is one of the chief characters. Taken as a whole, the book is a portrait gallery of human nature and New England town life, in which the lines are drawn by the sure hand of the famous pastor of Plymouth pulpit.

The Journal of Arthur Stirling. D. Appleton & Company: New York. Price, \$1.25, net.

Although not so announced by the publishers, it has been divulged from some source that this book was written by Mr. Upton Sinclair, the man who was said to have simply edited a journal left to him upon the death of the author. This journal discloses the daily life of a poor young man, a poet, sensitive and impressionable, working at all kinds of sordid things, struggling to earn money enough so that he may have the leisure to write a great

poem that is seething in his brain. He saves a bare pittance, goes away from the city into a country place, and writes his poem, "The Captive." He literally writes his brain and soul into the work, never once dreaming of any difficulty in finding a publisher. The story of daily discouragement, and final heartbreak, when one after another the publishers decline to print the poem, even though acknowledging it to be a great work, because it would not be a paying investment for them, is piteous reading. The denunciation of the publishers is most scathing. At last, with courage beaten down and broken by persistent blows until there is no rebound, he kills himself. While the book is emotional in character to the verge of hysteria, and is full of the madness of youth, it is terribly sad reading, as the story of a slow heartbreak must inevitably be. Most of us have some cherished aim in life, and very few of us achieve it. To all who have failed this book will appeal with telling force.

The Dawn of the New Era. By Abbie Daniels Mason. James H. West Co.: Boston. Price, 75 cents.

This is the story of the growth of a soul from the gloom of a sensitive boyhood, misunderstood and unappreciated, to the ripeness of an understanding manhood—the scene being laid, for the most part, in a quiet country village. Outgrowing the incapacity and self-distrust of his youth, John Wright, the subject of the sketch, came to be a true helper of men, leading them to spiritual insight and peace. "There is enough of darkness in the world," he said, "let me send forth a ray of light." This ray of light, as seen by him, is what is set forth in "The Dawn of the New Era"—the consciousness of spiritual power, a universal privilege, which transforms all who will seek and accept it.

Augustus Caesar and the Organization of the Empire of Rome. By John B. Firth. G. P. Putnam's Sons: New York. Price, \$1.35.

Young people in particular will find the work done here a great help toward understanding the place to be given Rome during the early centuries of our era. It cannot be said that Augustus was much of a hero, but he certainly was a great historic character, and as such is a worthy object of study. By weaving his rich and varied materials around this interesting personality, the author has transformed the hard facts of Roman history into a charming and easily remembered story. In view of the fact that this is the first attempt that has been made to deal with Augustus separately, the book ought to find a ready sale. It is the last of the series by the Putnams dealing with "Heroes of the Nations."

Dwellers in the Mist. By Norman Maclean. Fleming H. Revell Co.: New York, London and Chicago. Price, \$1.25.

On the Hebridean Islands and a primitive society, in strange contrast with our busy twentieth-century world, Norman Maclean has thrown a searchlight. The people of whom he writes are islanders, who gain a livelihood from the sea that beats on the shores of the New Hebrides. They are simple, poor, illiterate, narrow and bigoted, but fast bound by an iron creed. Although they know nothing of ritualism, they are in reality ritualists of the most extreme type. Their little church, itself a protest, is built on the clay, and the seats are green with damp and the walls drip with moisture. They built it when they left the parish church, and in turn they forsake it when their minister preaches too much of God's love and too little of eternal damnation to suit their rigid orthodoxy. William Macleod, the minister who thus endeavors to teach them a truer and better way, is a most winning

combination of strength and gentleness, a man who suffers keenly, endures in silence, and finally conquers. The character-sketching is well done. Macleod stands out a picturesque figure against a shadowy background. The chief interest of the book lies in the contrast between him and the islanders. The religious questions raised and discussed are of present and pertinent interest.

The New Boy at Dale. By Charles Edward Rich. Harper & Bros.: New York and London. Price, \$1.25.

This is a most entertaining book for boys of all ages. Giovanni, a little street wail, runs away with his foster-sister from the brutal old man who has charge of them, and joins a circus. He proves quite an athlete and makes a name for himself. After many thrilling adventures there, such as rescuing a little girl from foot-



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pads, he finds friends who send him to Dale school. Here his prowess in athletics gains him prominence, and as the life he has led has made him well-balanced and thoughtful beyond his years, he soon becomes the leader in the school. As the boys spend some time in camp, they have many exciting adventures. How Giovanni found his father and mother and his own name of Harry Stanton, makes a fitting climax to a most interesting book.

Sanborn's Classical Atlas. By John King Lord, Ph. D., of Dartmouth College. Benjamin H. Sanborn & Co.: Boston.

The general changes in the political geography and history of the ancient world are exhibited in this atlas. A map of the peoples of the Eastern Hemisphere is followed by others, showing the rise of the Persian kingdom, the conquest of Alexander, and the governments of his successors. A number of the maps show the changes in the political divisions, peoples, and governments that followed in Asia Minor, Greece, and lands about the Aegean. Another series presents similar changes that marked the history of Italy, and also the relations of Rome and Carthage. There is also an exhibit of the conquest of Gaul, Spain and Germany, as well as the movements of peoples in central Europe. Maps of Egypt and Palestine complete the survey of the world in its parts, while a final map shows the growth of the Roman empire. The atlas will be of great use to the student of history who wishes to obtain a comprehensive grasp of the subject.

Loyal Traitors. By Raymond L. Bridgman. James H. West Co.: Boston. Price, \$1.

"Loyal Traitors" is another anti-imperialistic argument in fiction belonging in the class with "Captain Jinks, Hero." It is a stirring protest against war of any kind, and especially against the conflict with the Filipinos. Three of the leading characters become so imbued with the idea that the struggle in the Philippines is an unrighteous campaign of conquest that they leave Boston and enlist in the Filipino army. Two of the number are killed, and in the last chapter the third is left with "his hands raised to heaven pledging his sacred honor never to abandon their cause until Filipino independence has been secured." In making this protest the author assumes that the United States conquered the Filipinos for the purpose of enslaving them, and does not seem to recognize the moral responsibility involved in the sovereignty acquired over the islands both by purchase and the fortunes of war. There are two sides to this question. While there were possibly some military abuses during the campaign, it is probable that the Filipinos will acquire true civil independence under American sovereignty much quicker than if they had been left to themselves or to become the spoils of European nations. For this reason we do not have any admiration for the "loyal traitors" who fought with the Filipinos against the American soldiers as described in this book.

Memorable Places Among the Holy Hills. By Robert L. Stewart. Fleming H. Revell Co.: New York, Chicago and Toronto. Price, \$1. net.

Bible readers will enjoy this book. It gives prominence to places which come into view most frequently in connection with the story of Christ, and contains much helpful and easily accessible information. The towns and localities described include Hebron, Bethlehem, Nazareth, the wilderness of Judea, Shechem and its environs, the plain of Gennesaret, the Sea of Galilee, Bethsaida of Galilee, the mountain of the Transfiguration, the place of the "Noble Sanctuary," the pool of Siloam, the way to Jericho, the fords of the Jordan, the land beyond Jordan, and the strongholds of Macherus and Masada. The descriptive

matter is illuminated by twenty-two fine illustrations.

Studies in the Apostolic Church. By Charles Herbert Morgan, Thomas Eddy Taylor, and S. Earl Taylor. Jennings & Pye: Cincinnati. Price, 75 cents.

Students of the Bible will find this book very helpful. It contains valuable hints on methods of study, map-drawing, and supplementary courses of reading. The book, with its maps, is complete in itself, yet may be made the basis of a very extensive system of study. It is in the series being issued for the special use of the young people of the church under the general supervision of the Bureau of Bible Study.

The Second Coming of Christ. By Rev. Clement C. Cary. Columbia Book Co.: Atlanta, Ga. Harber & Smith: Nashville, Tenn. Price, 60 cents.

The author's proposition is that premillennarianism is unscriptural and unreasonable. He discusses the entire subject calmly, dispassionately, and in a spirit of brotherly love, but with a logical force and incisiveness that leaves little to be said on the other side. Bishop Warren Candler writes a very appropriate introduction. There are twenty chapters in all, and among the headings are: "The General Resurrection," "Destruction of the World," "The Day of Judgment," "The Millennium," "The Imminency of Christ's Coming," "Death as a Motive," "The Creeds of Christendom," "The Testimony of Methodism."

A Treatise on Atonement. By Hosea Ballou. The Universalist Publishing House: Boston.

Hosea Ballou is the father of Universalism as it is now believed and taught. This treatise, which was written at the opening of the nineteenth century, has passed through thirteen editions and now the fourteenth has been issued. It is the standard book of the Universalists on the Atonement, and has furnished the seed-thoughts for a flood of liberal literature. Of course we do not coincide with the views of the author on many points, but we appreciate his vigor of mind, forceful style, and evident honesty of purpose. The introduction by John Coleman Adams, D. D., is a valuable feature of this edition. It is an excellent key to the treatise itself, which is a work that requires very close attention on the part of the reader.

Barnas Sears: A Christian Educator, his Making and Work. By Alvah Hovey, D. D., LL. D. Illustrated. Silver, Burdett & Co.: New York, Boston and Chicago.

Dr. Hovey writes with sympathetic appreciation of Barnas Sears, D. D., his teacher in Christian theology at Newton, and for many years his honored friend. He points out that what Dr. Sears did at Newton "was but a small part of what he did for his country and mankind." The author traces his career from childhood to old age in ten chapters, beginning with an account of his ancestry and education, then describing his life at Hartford and Hamilton, travels in Germany and France, his services as professor and president at Newton, secretary of the Massachusetts Board of Education, president and professor of Brown University, and agent of the Peabody Fund. A chapter is also devoted to his home and social life.

Personal Salvation. By Edward N. Cantwell, B. D. Euton & Malins: New York. Price, 75 cents.

Briefly stated, this book deals with the events of the Christian's experience, describing the states and feelings and naming the stages through which he passes. It tells what happens to a man as he goes through the process of an actual rescue from sin and its results. Ordinary terminology of the religious life is used, but with explanations which free the terms from some objectionable ideas which have gathered about them. A pungent, expres-

sive style is used, which instantly grips the mind of the reader. The book is especially valuable to young Christians and others just starting in the Christian life because of its compact, comprehensive and clearly stated explanations of the Christian religion.

Magazines

The May number of the *Century* has for its leading article, "With the Sultan of Morocco," by Arthur Schnyder, an American artist who spent some sixteen months with this Oriental absolute monarch, from November, 1900, to March, 1902, seeing him daily in intimate conditions and making a very good story out of his experiences. Some of the other best pieces are: "Thomas Arnold the Younger," "Adelina Patti," "The Conquest of the Forest," "The Tasmanian Wolf," "Sargent's 'Redemption' in the Boston Public Library," "The Hampered Executive," by Henry Loomis Nelson, and "The Careers of Scholarly Men in America," by Prof. E. L. Thorndike. This latter is of special interest in that it shows, from incontrovertible figures stretching from 1840 to 1900, and involving the careers of 5,283 Phi Beta Kappa men in representative colleges, who stand distinctly for the scholarly class, that the ministry is attracting today less than one-third as many of this class to its ranks as it did fifty years ago; and that there will be a further continued decline in this direction seems certain. How can it be otherwise when so many facts show that under modern conditions scholarship is a drawback rather than a help to a minister, and that as soon as a preacher gets thoroughly well fitted for his work he is summarily set aside by the crazy demand on the part of most of the churches for extremely young men? With this outrageous treatment staring men in the face, it is amazing that so many self-respecting men of marked ability go into the ministry as do. It is not remarkable that their number constantly declines. (Century Company: New York.)

In the May *Popular Science Monthly* Dr. Allan McLaughlin discusses the Slavic immigrant who is coming to us in such numbers, and takes a hopeful view of him. He says that these men have a very rugged physique, are willing to work at the most arduous labor, and have no desire to return to the grinding pov-

IN CONVENTION

Teachers Learn Something Not in the Class-books

A number of young women attending a teachers' convention at Oklahoma City some time ago learned a valuable lesson in hygiene, through a sister teacher who says: "About a year ago I had my first attack of poor health, and it seemed a terrible thing to me for I had always been so well and strong. My stomach distressed me terribly; it seemed as if it was raw, especially after breakfast, and it would burn and hurt me so I could not rest. I was soon convinced that it was caused by coffee drinking, and at the request of a friend I gave up coffee and began to use Postum Coffee.

"The change in my condition was something marvelous. I had actually given up teaching because doctors were unable to help my stomach trouble; but since I quit coffee and used Postum my troubles have disappeared, and I have gone to teaching again.

"Some time ago I attended a convention at Oklahoma City, and determined to have Postum at my boarding-house where there were eight other teachers, four of them suffering from coffee sickness. My landlady did not make the Postum right, but I showed her how, and we all found it delicious. We all drank it the rest of the time we were there, and the young ladies in question felt much better and declared that their heads were much clearer for study and their general health much improved. I have their names if you care for them." Names furnished by Postum Co., Battle Creek, Mich.

erty of the Old World. Their moral standard is a very high one. They are a simple, right-living people, intensely religious and mindful of family ties. A dispassionate study of their history in Europe reveals nothing to their disadvantage. They do not crowd the tenements of our large cities, but establish themselves in little homes of their own in the country or in manufacturing towns. Their mental slowness and absence of ambition is mainly due to lack of education and centuries of subjection to tyrannical masters. (The Science Press: New York.)

— *Lippincott's* for May has five poems of the spring by Bliss Carman, eight short stories by various authors, and its usual complete novel, which is this time by George Gibbs, entitled, "The Love of Monsieur." (J. B. Lippincott Co.: Philadelphia.)

— The *Missionary Review of the World* for May treats mainly of "The Macedonian Caladron," "The Women of India," "John Cole-ridge Patteson," "Prayer in the Missionary Meeting," and "Charles Cuthbert Hall in India." (Funk & Wagnalls Co.: New York.)

— The *Bookman* for May has the first part of a new story by Geo. Barr McCutchen, entitled "The Sherrods," an important article on "Emerson, the Individualist," by Benjamin De Casseres; and the usual variety of critical articles on many publications. In its carefully prepared record of the best selling books for the last eight years, it gives the final composite rank as follows: "David Harum," "The Crisis," "Quo Vadis," "To Have and To Hold," "Beside the Bonnie Briar Bush," "Richard Carvel," "The Right of Way," "The Virginian," "Eben Holden," "Alice of Old Vincennes," "The Reign of Law," "Janice Meredith." These are the first twelve. Others that come soon after are: "When Knighthood was in Flower," "Hugh Wynne," "The Day's Work," "Peter Stirling," "The Christian," and "Dorothy Vernon." (Dodd, Mead & Co.: New York.)

— In *Records of the Past* for April the

"Architecture of Nippur" and the "Age of the Lansing Skeleton" are mainly discussed. The latter is put at 12,000 years ago, or about 3,000 years earlier than the date of Hilprecht for the high stages of civilization recently brought to light in Babylonia. (Records of the Past: Washington, D. C.)

W. F. M. S. Notes



— Our Branch Secretary, Miss Mary E. Holt, and Miss Pauline J. Walden, publisher of the *Woman's Missionary Friend*, are visiting some of the auxiliaries on the Pacific Coast.

— The "Lux Christi" study last month has been on the condition of the women of India. Read Mrs. Fuller's "Wrongs of Indian Womanhood," and see why our sisters in that land are more cursed by their system than any others.

— On the Hing-Hua District of our China mission, where we have eight missionaries (among them Miss Althea Todd and Miss Marriott, of the New England Branch), it is estimated that over thirty thousand people have heard the Gospel message this past year. This means great toil on the part of these few laborers.

— New leaflets for the Standard Bearers are ready. Apply to Mrs. Small, Room 16, 38 Bromfield St., Boston. These are from Miss Kneeland in South America, Miss Harvey in India, and Miss Effie Young in China. Send postage.

— Some poor women in China wish to know more about Christ, but the lives which they have been leading make it impossible for them to go to the little church. They are meeting on Sundays in a quiet place by themselves, asking for the grace they need to enable them to break away from their evil surroundings. The only way we can help them is by prayer.

— Miss Todd writes of one of her pupils, who is a tailor, and who is so earnest-hearted that she preaches the Gospel to all who come near her. She knows God, and is anxious that others should know Him too. As she was advanced in years when she entered the school, she does not learn as fast as the young girls, but she can speak from her heart, and so touches the consciences of the people.

— Mrs. Marshall F. Lewis, of 8 Park Place, New Bedford, is the new secretary for the Cape Division of the District. Mrs. S. V. Halsey, of Lee, Mass., is the secretary for the New England portion of the Poughkeepsie District. These workers receive a very cordial welcome into our ranks, and all auxiliaries in their respective districts are directed to write to them for information and help.

— In the quarterly report blanks used by the Woman's Foreign Missionary Society of the Baptist Church the question is asked: "How many resident women and girls are there in the church?" Then follows the question: "How many contribute to the W. F. M. S.?" It would be wise for us to ask ourselves these two questions. Surely every member of the church should receive an invitation to have a share in this blessed work.

— The United Study of Missions for 1904 will be on China. A book will be published by the Central Committee, which is written by Rev. Arthur Smith, author of "Chinese Characteristics," and "Village Life in China." The young people's movement will also join in the study of that great empire, and will have a book for the use of Leagues and Endeavor Societies which will also be prepared by Dr. Smith. With the women's auxiliaries studying the same topic as the Leagues, an intelligent view of the mission work should result in our churches. Don't fail to study "Lux Christi" this year, so that you may keep up with this great movement.

— In a silk factory in Japan, owned by a Christian native man, the girls who have be-

come Christians hold a daily prayer-meeting, and this in spite of the fact that their hours of labor are from 5 A. M. until 8 P. M. Our W. F. M. S. missionaries make it a point to meet these Christians whenever they are in that region.

— Here is an account of one of our Chinese school girls who has been taken away: "She was a girl of fifteen years, very mature for her age, because she had known sorrow. Her father, whom she loved, sold her, and the man whose property she became, after his wife's death, refused to care for her. Thus she became one of the many of China's 'unwanted daughters.' The two terms in the school were undoubtedly the brightest spot in her life, and she learned to love Jesus. It was while on a visit to relatives during the vacation that the plague took her away. We heard that she died witnessing for Christ. In her place we have taken a girl, fifteen years old, named Lau Chong-di, who is not betrothed. Who will assume the responsibility of caring for her?"

— Bishop Thoburn and Rev. E. F. Froese, on a recent tour through Gujarat, found most remarkable work. At Thasara, 887 people received Christian baptism at the hands of the Bishop. This is accounted the greatest baptismal service ever known in Methodism. This was only one of the places where large numbers had been prepared for the solemn rite. Among these hundreds a large portion of women call upon us for instruction. If we need Christian pastors and the blessed work of the deaconess here, how much these poor folk, just out of heathenism, and still surrounded by its blighting influence, need a Christian teacher! New England women, can we not respond to this urgent need? Some of our consecrated young women are ready to go, but the funds are lacking. Who will come to the help of the Lord against the mighty forces of heathenism?

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License in Vermont

THE following reports of the operation of the License Law in Vermont indicate the terrific and reprehensible change which is coming over that fair State. The first place in which the license law went into effect was Middlebury, and the event was thus duly reported in the Boston Herald:

"For the first time in half a century a legalized saloon was opened for business in this town on the 1st, this being the first town in the State to open one under the recently enacted license law. The apparent inability of the drinking population to control their appetite became more pronounced, until it culminated Saturday evening in such scenes of disorder that the Logan House was obliged to close its bar at 8 o'clock, three hours ahead of the time limit. Then the throng sought solace at the Addison House, where they proceeded to get intoxicated as only a Vermonter can when dry.

"The finale came with a rush, and left broken teeth, faces, and other sections of anatomy in its trail. As a result State's Attorney James B. Donoway has been busy all day issuing warrants, having made out eighteen and having ten more to serve.

"The disgraceful scenes are due mainly to the fact that this is the only town in the county which has opened bar-rooms as yet, and this brought in a throng of thirsty farmers and laborers from surrounding towns on Saturday, who started in at once to get intoxicated. A woman passing along Washington Street Saturday evening stumbled over a drunken man lying across the sidewalk, and was thrown into violent hysterics.

"One of the village trustees informs the Herald correspondent that the police force will be increased, and instructions will be issued to arrest every person found intoxicated. Several men for whom warrants have been issued have decamped for New York State.

"No particular blame is laid upon the licensees, as they conduct their places strictly within the law. Police court will open in earnest for business tomorrow morning, and it is understood that no leniency will be shown."

Under the head of "A Week of License," that reliable and excellent journal, the Vermont Watchman, reports the experiment in Montpelier, the capital of the State:

"The selling of liquor under the new license law in Montpelier has been in progress for one week, and during that time there have been an unusual number of arrests for drunkenness and several for unlawful selling. There has been a great increase in the number of drunken men on our streets, and the police force and city court have had their hands full. The Montpelier House bar opened on Saturday and has proved a centre of attraction, while Louis N. Wood, who sells under a second-class license, has had a heavy trade during the week.

"On Friday Henry Magester, Warren Hunt, and Walter Burke, all minors, were in court and pleaded guilty to intoxication and were fined \$5 and costs, amounting in all to \$12.75. Hunt paid, but the other two took the regulation ten days in jail. Andrew Rogers was fined a like amount for the same offense, and was also tried for the crime of furnishing to the boys, but was acquitted.

"On Saturday morning W. F. Lynn and Charlie Johnson pleaded guilty to drunks and were fined the regulation amount. Sunday was a quiet day, and on Monday there was less business for the court. James Alger, of Moretown,

A CHANCE TO MAKE MONEY

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in 10 minutes. Last year I sold directions to over 120 families in one week. Any one will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident any one can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) 2-cent stamps, which is only the actual cost of the samples, postage, etc.

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and Thomas Goodwill, of Middlesex, both pleaded guilty to drunks and were fined. Goodwill was also tried for a breach of the peace, but was acquitted. On Monday evening raids were made on Warren Hunt's room in the Blakely block, L. J. Douglass' pool-room over Taplin's corner store, and Douglass' rooms in the Heaton block. Nothing was found except in the pool-room, where a glass of whiskey was in sight when the officers entered, but it was immediately spilled. George Brown, who is employed there, was arrested on Tuesday morning, charged with furnishing. His case was continued until May 4, and he was released on \$200 bail. Edward Ewing, of Montpelier, and Timothy Holland, of Barre, pleaded guilty to intoxication on Tuesday morning, and each paid the regulation fine.

"Through the activity of License Commissioner William T. Dewey a group of five drunks were arrested in the vicinity of the Granite Street bridge on Tuesday forenoon. When they were sober enough to tell their names they proved to be John Flood, Dennis Murphy, and John Silloway, of Graniteville, William Boyd, of Burlington, and John O'Donnell, of Montpelier. They were all in city court on Wednesday, and took ten days each in jail. The trial of Clarence L. Payne, charged with furnishing to minors, is on trial as the Watchman goes to press.

"Altogether the beginning of license in Montpelier is not resulting in a noticeable improvement over the old system."

THE MAJOR'S NIECE

By Mrs. SARA VAN BUREN BRUGIERE and ADELINE BRADY.

This book tells the story of an American girl of the sweet, wholesome type, not yet old-fashioned enough among us to be quite forgotten.

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May be ordered from any bookseller, or will be sent postpaid for the price by The Abbey Press, Publishers, of 114 Fifth Ave., New York, with agencies in London, Montreal, and elsewhere, who always issue interesting works.

EASTERN SWEDISH CONFERENCE

Reported by REV. C. J. NELSON.

THE third annual session of the Eastern Swedish Conference concluded its sessions at Providence, April 27. Bishop J. N. FitzGerald opened the session with the administration of the sacrament of the Lord's Supper, assisted by the presiding elders.

C. J. Wigren and F. O. Logren were once more the choice of the brethren for secretary and statistical secretary. Benedict Nilsson was re-elected treasurer.

There were several secretaries and notable visitors present. Dr. W. P. Thirkield represented the Freedmen's Aid and Southern Education Society, Dr. S. O. Benton the Missionary Cause, Dr. T. B. Neely the Sunday-school publications, Dr. Alfred Ander-

son, of Chicago, Ill., the Swedish M. E. Book Concern, and Dr. C. G. Nelson the Swedish Theological Seminary.

The reports showed a splendid advance throughout the field. The year has been marked by progress in all directions. The blessing of God has rested upon the church. Benevolent collections show an increase of more than \$3,000 over last year. The missionary collections were greatly increased. The fact is, the Eastern Swedish Conference already pays back into the missionary treasury one-fourth of the amount appropriated for its use. The Woman's Foreign Missionary Society had the greatest increase—from \$25 last year to \$645 this year.

C. J. Nelson was transferred from the Puget Sound Conference.

Alf Ostlund and N. J. Chilstrom were admitted into full connection.

J. J. Hamilton, E. N. Hedeon and E. F. Strom were elected to deacon's orders and admitted on trial.

A. Ostlund and C. Cederholm were elected to elder's orders.

The anniversaries and public services were well attended and seasons of refreshings.

Sunday was a day long to be remembered because of the manifest presence of the Holy Spirit. C. S. Samuelson led the love-feast. The Bishop preached in the morning from Heb. 12:16, 17. After the sermon came the ordination of deacons.

In the afternoon at 3 o'clock A. Ostlund and C. Cederholm were ordained elders. Rev. C. G. Nelson, representing the Swedish Theological Seminary, took up a subscription which amounted to \$1,234, of which sum the members of the Conference subscribed \$1,088.

In the evening H. E. Whyman, of Boston, preached the Missionary sermon.

Monday morning the Bishop read the appointments, and the third session of the Eastern Swedish Conference passed into history. It was a session remarkable for the rapidity and smoothness with which the business was transacted, for the brotherly spirit which prevailed, and for the evident spiritual atmosphere which characterized all the proceedings. Great credit is due the pastor, Rev. C. J. Wigren, and the members of his church for the splendid program provided, and for the excellent way in which the Conference was entertained.

On invitation, the next Conference will be held at Bethany Church, Brooklyn, N. Y.

The following are the appointments:

Boston District

S. L. CARLANDER, Presiding Elder.

Boston and Dorchester, H. E. Whyman
Brockton, Charles Paulson
Cambridge and Rockport, C. G. Hagberg
Hyde Park, To be supplied
Lowell, O. W. Johnson
Malden and Lynn, Svente Svenson
Monson, Me., Carl A. Rydstrom
Quincy, Henry Hanson

Brooklyn District

H. W. EKLUND, Presiding Elder.

Arlington and Jersey City, F. E. Bromm

BROOKLYN:

Bethany, H. W. Eklund
Elm, C. F. Thornblad
Immanuel, J. E. Hilberg

Newark and Dover, N. J., Supplied by August Anderson

Philadelphia, Pa., N. J. Chilstrom
Wilmington, Del., To be supplied

Charles Samuelson, Immigrant Missionary; member of Bethany, Brooklyn, quarterly conference.

New York District

OLIN SWANSON, Presiding Elder.

Ansonia, Conn., Hilmer Larson
Bethel and Yonkers, N. Y., Olin Swanson
Bridgeport & Stratford, Conn., Eric N. Hedeon
Hartford & New Britain, Conn., G. A. Nystrom
New Haven, Conn., Magnus Peterson

NEW YORK CITY:

Battery, Benedict Nilsson
Lexington Ave., Herman Young
Stamford, Conn., and Mt. Vernon, N. Y., Einar F. Strom

Worcester District

C. J. WIGREN, Presiding Elder.

Gardner, Mass., J. J. Hamilton
Newport, R. I., C. J. Nelson
North Grovesdale, Conn., To be supplied
Pontiac, R. I., and Baltic, Conn., Fridolf Soderman
Providence, R. I., C. J. Wigren
Springfield, Mass., Alfred Ostlund

WORCESTER:
First Church,
Second Church,

F. O. Logren,
C. A. Cederberg

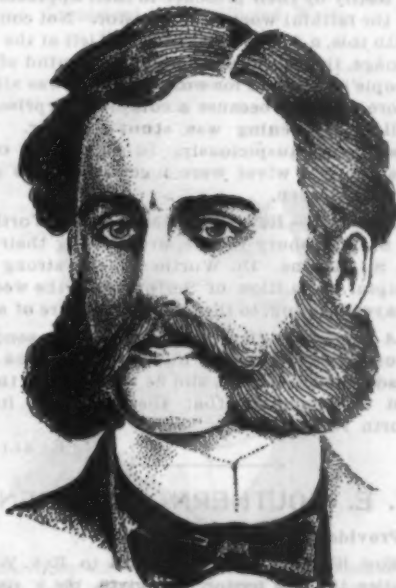
SICK MADE WELL WEAK MADE STRONG

Marvelous Elixir of Life Discovered by
Famous Doctor-Scientist that Cures
Every Known Ailment

Wonderful Cures are Effected that Seem Like
Miracles Performed -- The Secret of
Long Life of Olden Times Revived

The Remedy is Free to All Who
Send Name and Address

After years of patient study, and delving into the dusty record of the past, as well as following modern experiments in the realms of medical science, Dr. James William Kidd, 40 Baltes Building, Fort Wayne, Ind., makes the startling announcement that he has surely discovered



DR. JAMES WILLIAM KIDD

the elixir of life. That he is able, with the aid of a mysterious compound known only to himself, produced as a result of the years he has spent in searching for this precious life-giving boon, to cure any and every disease that is known to the human body. There is no doubt of the doctor's earnestness in making his claim, and the remarkable cures that he is daily effecting seem to bear him out very strongly. His theory which he advances is one of reason and based on sound experience in a medical practice of many years. It costs nothing to try his remarkable "Elixir of Life," as he calls it, for he sends it free to any one who is a sufferer, in sufficient quantities to convince of its ability to cure, so there is absolutely no risk to run. Some of the cures cited are very remarkable, and but for reliable witnesses would hardly be credited. The lame have thrown away crutches and walked about after two or three trials of the remedy. The sick, given up by home doctors, have been restored to their families and friends in perfect health. Rheumatism, neuralgia, stomach, heart, liver, kidney, blood and skin diseases and bladder troubles disappear as by magic. Headaches, backaches, nervousness, fevers, consumption, coughs, colds, asthma, catarrh, bronchitis, and all affections of the throat, lungs, or any vital organs are easily overcome in a space of time that is simply marvelous.

Partial paralysis, locomotor ataxia, dropsy, gout, scrofula and piles are quickly and permanently removed. It purifies the entire system, blood and tissues, restores normal nerve power, circulation, and a state of perfect health is produced at once. To the doctor all systems are alike and equally affected by this great "Elixir of Life." Send for the remedy today. It is free to every sufferer. State what you want to be cured of, and the sure remedy for it will be sent you free by return mail.

DRAKE'S PALMETTO WINE

is a tonic remedy that gives immediate relief and cures chronic stomach trouble and constipation. It is a wonder-worker for torpid liver, indigestion, dyspepsia, flatulence and constipation, and cures every such case. By its soothing and healing action on the mucous membranes it relieves catarrh and inflammation of kidneys and bladder, and female complaints of any nature, like magic, and cures perfectly. A trial bottle is sent prepaid, free of charge, to any reader of ZION'S HERALD who writes for it to Drake Formula Co., Lake and Dearborn Sts., Chicago, Ill. A letter or postal card is your only expense.

This wonderful tonic remedy is nice to take, and one small dose a day cures quickly, to stay cured.

SUMMER COTTAGES

Furnished cottages from May 1 to Oct. 1, from \$20.00 to \$40.00—a few, higher. For particulars address EDGAR P. TURNER, Montwait, Mass.

YOU can make 40 per cent. commission in your whole or spare time. Money easily earned. Address,

SUBSCRIPTION DEPARTMENT,

The Abbey Press, 114 Fifth Ave.,
New York City.

TEACHERS WANTED

We are compelled to have a few more Teachers at once. More calls this year than ever before. Salaries range from \$300 to \$3,000. Write at once. Schools supplied free of cost to Teachers. Address, with stamp,

American Teachers' Association,
J. L. GRAHAM, L.L.D., Manager,
Memphis, Tenn.

There is an opening for a Methodist physician in a country town in Vermont. A good opportunity to build up a practice. For particulars address M. D., ZION'S HERALD.

A FORTUNE IN EGGS

I get so many letters from my old home about preserving eggs that I will answer them through your paper. I started 1888 with \$36, bought eggs at 8 to 10 cents in summer, preserved them and sold in winter at from 25 to 30 cents a dozen. I preserved eggs 12 years, and made \$30,000. My niece started in 1894 with \$10, which she reinvested each year, with the profits, and she now has \$16,346, all made from \$10 reinvested for eight years. You can buy eggs from 8 to 10 cents, and sell them from 25 to 30; figure the profits yourself. To preserve them costs a cent a dozen. I can't answer letters, as I travel; but any person can get desired information by addressing the PEOPLE'S SUPPLY CO., 5 Moore Block, New Concord, Ohio, enclosing a 2-cent stamp; they started me. This is a good business for city or country. C. GREEN.

Free Rupture Cure

If ruptured write to Dr. W. S. Rice, 1400 Main St., Adams, N. Y., and he will send free a trial of his wonderful method. Whether skeptical or not get this free method and try the remarkable invention that cures without pain, danger, operation or detention from work. Write to-day. Don't wait.

THE CONFERENCES

VERMONT CONFERENCE

St. Albans District

Swanton.—On Friday evening following the close of the Conference, the people of this charge gathered at the parsonage to extend to Rev. F. T. Clark a hearty welcome on his return for another year. This was a happy surprise. Nearly every family in the village belonging to the congregation was represented. One of the stewards voiced the good wishes of the people, to which the pastor suitably responded. Then all sang together, "Blest be the tie that binds." But, not satisfied with words only, they left gifts and money as a proof of their love and thoughtfulness. Such an expression of goodwill does much to cheer and encourage the recipients. Good audiences gathered the first Sunday of the new Conference year and listened to excellent sermons from 2 Cor. 4: 18 and Psalm 119: 97. The year opens full of promise.

West Enosburg.—Rev. G. W. Burke was given a most cordial welcome back for the fifth year. A reception was given at the parsonage, which was attended by a large number who were glad to testify by their presence to their appreciation of the faithful work of this pastor. Not content with this, a fine Morris chair was left at the parsonage, that it might frequently remind of the people's gratitude for work done. It was all the more enjoyed because a complete surprise. A delightful evening was spent together. The year opens auspiciously. In both these cases the pastors' wives were included in the glad welcome given.

Personal.—Rev. Dr. and Mrs. H. W. Worthen, of St. Johnsbury Centre, are visiting their son in St. Albans. Dr. Worthen gave a strong and helpful exposition of Scripture at the weekly prayer-meeting, to the evident pleasure of all.

A Request.—Please, brother pastor, send in promptly any items of interest to the HERALD readers to this scribe, and he will forward them. Let us determine that there shall be items worth recording this year.

RUBLIW.

N. E. SOUTHERN CONFERENCE

Providence District

East Weymouth.—A reception to Rev. W. H. Butler, the new pastor, was given on a recent Wednesday evening in the vestry of the church by the Ladies' Social Circle. Supper was served at 6.30 to an exceptionally large number, after which the tables were removed and an informal reception was held, Mr. and Mrs. Butler receiving. Music was furnished by the Campiglia of Boston on harp and violin, mandolin and piano. The Opportunity Circle of King's Daughters had charge of the decorations and the refreshment tables. A change in the form of the Sunday evening service has been introduced with success. The pastor preached a "nature sermon" on "A Starlight Meditation" for the first sermon under the new arrangement, and the whole service was "an inspiration to right living and to the reverential worship of God." The scholarly and conscientious work of the late pastor here, Rev. J. H. Allen, will long be held in memory, and it is fortunate for the church that one of the most brilliant young men in the Conference has been sent to this field, which demands work of such high character.

Woonsocket.—The work opens up most pleasantly, and a good degree of spirituality prevails, due to the faithful work of Rev. L. B. Codding, the retiring pastor; at least, it is so stated by the new pastor, Rev. F. H. Spear, who comes to this people from a very successful pastorate in Connecticut. He left there a work that will be a monument to his consecrated service, not only in the church edifice and parsonage, which

have been placed in the front rank of country appointments, but also in that abiding work in building up strong character. It is, therefore, not surprising that the people are more than pleased with the new pastor. The recent reception, as given in the Reporter of April 22, was large and enthusiastic, 250 people being present. The vestry was prettily decorated with bunting, cut flowers and potted plants. A musical program was given. After the first number, Edwin C. Gammage made an address of welcome to Mr. and Mrs. Spear, and Mr. Spear responded in graceful language. This was followed by the presentation of a large bouquet of flowers to Mrs. Spear. During the program Rev. J. E. Hawkins, a former pastor, and Rev. C. J. White, of the Universalist Church, made pleasing remarks. A reception followed. Mrs. George W. Greene was chairman of the committee.

Pawtucket, First Church.—An abstract of Rev. T. E. Chandler's first sermon appears in the Evening Times of Monday, April 13. It was from Eph. 4: 24: "And that ye put on the new man," etc.—an Easter presentation of the new manhood in Christ, very effectively presented. Mr. and Mrs. Chandler were given an enthusiastic reception on the evening of April 22, the parishioners "turning out in full force." The church parlors where the reception took place were handsomely decorated. After an "orange tea" the formal reception took place, at which Mr. Alonso J. Nickerson delivered the address of welcome. It was a very pleasant and auspicious affair.

Personal.—The address of Dr. Butler, the dentist so well known to Methodist ministers, he being one of them, is changed from Westminster St., Providence, to 212 Union St.

A daughter was born to Rev. and Mrs. F. L. Streeter recently in Newport. KAH.

Norwich District

Westerly.—A very delightful occasion was the hearty and enthusiastic reception extended to the new pastor, Rev. T. J. Everett, and family on Thursday evening, April 23. Mr. George H. Melville, president of the board of trustees, made a very happy address of welcome to the pastor and family. Mr. and Mrs. John Rowe and Mr. and Mrs. P. B. Ople assisted in receiving the large company of over two hundred persons who were introduced. Nearly all the other churches in town were represented by their pastor, or delegates, and words of fraternal greeting were spoken by Rev. W. J. Scholar, of the Calvary Baptist, Rev. W. L. Swan, of the First Baptist, Rev. J. G. Dutton, of the Christian, and Rev. F. H. Decker, of the Congregational Church, also by several laymen. Refreshments were served and an hour of delightful sociability gave opportunity for a better acquaintance between pastor and people. The room was tastefully decorated, and everything that could minister to the success of the occasion was done by the efficient joint committee of the official board, Epworth League, and Ladies' Aid Society, which had the matter in charge. The year has opened very pleasantly, and pastor and people are hopeful for the future of the work. The church is deeply afflicted in the recent death of Mr. Thomas J. Bishop, a faithful member and an efficient worker.

South Manchester.—The parlors of this church, handsomely decorated, were filled on the occasion of the reception extended to the new pastor, Rev. W. F. Davis, and his family. A joint committee from the Epworth League and Ladies' Aid Society had charge of the program, and are to be congratulated on the success which crowned their efforts. Mr. Davis and his family were introduced to the large company of people by Mrs. R. N. Stanley, of Highland Park. During the evening the following program was effectively rendered: Piano duet, Misses Ella and Flossie Stanley; address, R. N. Stanley; vocal solo, Miss Maud Case; address,

VERY EMPHATIC

are the claims made concerning the remarkable results obtained from the use of Vernal Saw Palmetto Berry Wine for quick and complete cure of all stomach troubles, such as dyspepsia, indigestion, flatulence, and catarrh of stomach, with only one small dose a day.

These positive claims are made by thousands who are cured as well as by the compounders of this wonderful medicine. No statement can be too positive concerning what this great remedy has done and is now doing for sufferers.

A small trial bottle is sent free and prepaid to any reader of ZION'S HERALD who writes to Vernal Remedy Company, 52 Seneca St., Buffalo, N. Y.

Vernal Saw Palmetto Berry Wine will cure any case of constipation, to stay cured. The most stubborn case will yield in less than a week, so the sufferer is free from all trouble and a perfect and permanent cure is well begun with only one small dose a day.

We have received thousands of unsolicited testimonial letters from persons who have been cured by this wonderful remedy when other preparations have failed.

Every sufferer from catarrh of the stomach, constipation, torpid or congested liver and kidney troubles should write to Vernal Remedy Co., Buffalo, N. Y., for a trial bottle.

For sale by all leading druggists.

C. G. Nichols, president Epworth League; vocal solo, Miss Flossie Stanley; address, Fred Patten, president of Junior League; duet, violin and piano, Misses Ethel and Maud Gardner; piano solo, Miss Flossie Stanley; vocal selection, male quartet, Noah Ingalls, Maurice Ferris, Howard Keith and F. J. Bendall.

Manchester.—The vestry of the North Methodist Church was crowded on a recent Wednesday evening when the members and friends of the church gave a reception to the returning pastor, Rev. C. T. Hatch. The occasion was a total surprise to Mr. Hatch. Shortly after 8 o'clock a committee went to the parsonage and invited the pastor and his wife to the church, where a large company was assembled. Mr. Thomas Shaw, in behalf of the Epworth League, welcomed them back to Manchester. Mr. Loren Davis, for the church and congregation, gave a hearty greeting, and said he thought the church had the best minister the Conference could send. This sentiment was endorsed by hearty applause. During his speech Mr. Davis presented the astonished pastor with a purse of money as an expression of appreciation from members and friends. Mr. Hatch responded in a few well-chosen words, and an excellent musical and literary program, followed with refreshments, filled up the swiftly passing moments of a most enjoyable and successful evening. Through the generosity of the firm of Cheney Brothers this church has received the gift of 11,402 square feet of land adjoining the church property. The lot lies just west of the church, with a frontage of 55 feet on North Main Street, and is 231 feet deep. The church is very properly elated over the gift, and a cordial vote of thanks to the generous donors has been extended by the trustees.

Moosup.—A very pleasant reception was extended to the new pastor, Rev. S. M. Beale, and his wife on Wednesday evening, April 22. The vestry was tastefully draped with red and white bunting, and a profusion of potted plants added beauty and cheer. A literary and musical program, of exceptional excellence, was very pleasantly rendered. Mr. Thomas E. Main, in a neat and appropriate speech, voiced to the pastor and family the kindly greetings of the church and its different organizations. Miss Ethel Parkhurst very gracefully presented an exquisite bouquet of roses and pinks to Mrs. Beale. The pastor spoke some forceful words of appreciation, after which the people were formally presented to the new pastor and his wife, who were assisted in receiving by Mr. and Mrs. Thomas E. Main, Mr. and Mrs. Charles F. Burgess, and Mrs. Betsy Brown. The ushers were

Your grandmother's doctor ordered
Ayer's Sarsaparilla for your father. It's
the same old Sarsaparilla today.

J. C. Ayer Co.,
Lowell, Mass.

Frank Davis and John Westcott. During the reception the Moosup orchestra rendered several selections to the delight of all. Refreshments and sociability completed the enjoyment of the occasion.

Hockanum.—The many friends of the pastor, Rev. William F. Taylor, and his wife will sympathize with them in the loss of their little two-year-old boy, Chauncey Price Taylor, who has been called home to the bosom of the Saviour. The little fellow had not been a strong child since his birth, and thus the tender Shepherd has taken him to himself from the storms and tempests of the earthly journey. The funeral was conducted by Presiding Elder Bartholomew, assisted by Rev. W. J. Smith, of Burnside, and Rev. F. P. Bacheier, of the Congregational Church.

East Hartford.—This young and flourishing society extended an informal but very hearty reception to the returning pastor, Rev. W. F. Taylor, and his family. There was a large number present. Supper was served and a very pleasant social hour followed.

Thompsonville.—The new pastor and his family were given a very cordial reception in the chapel on Thursday evening, April 18. A large number were present, and Rev. F. C. Baker and family were introduced by Mrs. Marcia M. Pease. A bountiful supper was served, and the occasion was a very gratifying success.

SCRIPTUM.

MAINE CONFERENCE

Augusta District

DEAR BRETHREN: We are at the opening of another Conference year, and while I do not wish to assume command of your work, yet I do desire to utter a word of warning and give a bit of counsel which, I hope, will be accepted in the spirit in which it is given. I raise the warning cry against procrastination, and urge the importance of doing things at the time, thereby keeping up with, or a little ahead of, your work and the claims which are upon you. Please, if possible, take the Church Aid collection this month, as was voted by Conference. We hope for unusual interest in Children's Day this year. Secure the help from our Book Rooms at once, for Magee has them. Make this educational day. Gather from the children and the public congregation as the Discipline provides. If you will present the claims ordered by the General Conference in a systematic way, perhaps one each month through the year, preaching upon the great connectional subjects, you will not be obliged to say at Conference, "According to the spirit of the Discipline," but, "According to discipline." Make this the best year of your ministry. Gather more souls into the kingdom, and strive to have a clean slate for Conference. Get the motive power from John 9: 4, and God will give you victory all through the year.

Wanted.—We are in need of a few young men, (married preferred) who have the right kind of material in them for use on country charges, and who are looking for a chance to lead souls to Christ more than they are hunting for a soft job with big salaries. Pay from \$350 to \$500 cash salary. If any one who loves to preach Christ more than to do anything else, and means business, will write me, I will tell him where he can find a good field in which to labor. If you do not mean it, do not bother me with your letters of inquiry. Too many have already done this.

C. A. SOUTHARD, P. E.

Waterville, Me.

BRILLIANT HOMES

The manufacturers of Liquid Veneer offer to send to every reader of ZION'S HERALD by mail, postpaid, a free sample bottle of that new invention, providing you send in your name and address at once and mention this paper. Don't send any money or stamps, as the bottle is absolutely free.

Liquid Veneer will make your home as sparkling and brilliant as the sun, giving that beautiful appearance of newness to your furniture, piano and woodwork so desirable. It is simply and easily applied with a soft cloth, and the effect is startling. Address, Buffalo Specialty Mfg. Co., Buffalo, N. Y.

NEW ENGLAND CONFERENCE

Springfield District

Springfield Preachers' Meeting.—At the first session of the Preachers' Meeting for the Conference year, the new presiding elder, Rev. W. G. Richardson, spoke upon "The Camp-meeting," outlining his plan for a successful meeting which was, in substance, as follows: the morning hours to be devoted to the great fundamentals—God, the Holy Spirit, the atonement, sin, etc., the afternoon hour to preaching upon general themes, and the evening hour to be given into the hands of some safe and well-known leader and teacher of the higher life who would make that service evangelistic in a two-fold sense. The plan as outlined met the hearty approval of the ministers, who were present in large numbers. Mr. Richardson has engaged the house at 91 Buckingham St., and is fairly well settled.

Warren.—On a recent evening prominent citizens of Warren united with the members of the church and congregation to give Rev. and Mrs. A. L. Howe a farewell reception. The church vestry had been beautifully decorated, and every provision was made to have the affair an elaborate one. At a fitting moment Mr. J. G. Hastings appeared before the receiving couple, and in a brief speech, which told of the esteem in which Mr. and Mrs. Howe are held by the citizens of Warren, presented the former with a solid gold watch and chain. Mr. Howe replied gracefully, expressing his regret at leaving the town, and his pleasure at receiving the handsome gift. The watch is 14 k, with 17 jewels set in gold, adjusted to four positions, and cost \$65. It is suitably engraved, and bears a miniature picture of Mrs. Howe upon the face.

Warren.—This church is much pleased with the new pastor, Rev. Wm. M. Crawford, who is preaching the Word faithfully. "Already good results are seen," a correspondent writes.

Orange.—Easter Sunday was observed by special music and an excellent sermon in the morning and a concert by the Sunday-school children in the evening. The altar was decorated to represent a temple; and at the close of the concert the Easter lilies and potted plants used in the decorations were carried to the sick and aged. The members of the church and congregation gave Rev. and Mrs. James Sutherland a reception, on Wednesday evening, April 15. Refreshments were served and hearty congratulations offered. The present year bids fair to be the best of the five of the present pastorate. F. M. E.

Cambridge District

Somerville, First St.—The pastor, Rev. Philip L. Frick, is now in Denver, Col., having been summoned there by the very severe illness of his mother. The pulpit is being supplied during his absence by Prof. C. W. Rishell, of Boston University School of Theology. This church has been very prosperous during the past year. The debt of \$9,000 has been reduced by \$3,000 cash, and pledges amounting to \$2,000 more. An effort will be made the present year to entirely wipe out this debt, which has been so great a burden for so many years. The pastor and members of the church and congregation are determined to raise the last \$4,000 and place this church on a solid foundation in every way, as the name would indicate. The pastor is very popular with all, his courage is good, and he is determined to have this debt paid if possible. Bishop Mallaiten preached for this people, on a recent Sunday morning, an inspiring sermon, and took the City Mission collection, amounting to over \$40.

Somerville, Park Ave.—The first quarterly conference reports showed this church to be thoroughly alive in every department of work. The pastor, Rev. A. P. Sharp, is a leader in the work. His wife is most efficient in Junior League work especially. J. W. Loveland is superintendent of the large Sunday-school of 408 members. He has the school graded, and the teachers are efficient. There is no better school on Cambridge District. Rev. Mr. Harris, the pastor's father-in-law, is superintendent of the Home Department, which, under his efficient management, numbers 285. The church is in a good field, and grows accordingly.

Newton Centre.—A very pleasant reception was given to the new pastor of this church, Rev. R. T. Flewelling, on Wednesday evening

last, in the church parlors. Rev. Dr. Burr, of the Baptist Church, and Rev. Mr. Miller of the Unitarian church, were present with their felicitations. A bountiful supper, with instru-

Consumption Certainly Curable

No Such Word as Hopeless Now—Consumptives May Be of Good Heart and Courage—The Way to Health Is Clear—Here Is a Cure Offered FREE That Has Brought New Strength or Perfect Health to Hundreds, Among Them Congressman Nelson Dingley's Son.

Don't Try to Run Away from Consumption—You Cannot—The Wiser, Safer Plan Is to Stay at Home and Fight It Out—We Offer You Permanent Release, Not Temporary Relief.

Remember There Is No Expense or Obligation Attached to the Offer of FREE Trial Treatment—If Afflicted Write the Company Today.



O. K. BUCKHOUT,
Chairman Kalamazoo Tuberculosis Remedy Co. (Ltd.); Member of British Tuberculosis Congress; Member of National Association for the Prevention of Consumption.

Consumption not only can be cured, but is being cured every day by Antidotum Tuberculosis. It is a home treatment that exterminates every germ and rebuilds, restrengthens, and revitalizes the entire system. The cures stand as proof. The hundreds Antidotum Tuberculosis has changed from shadows to strong men, from mere wisps of women into plump, full chested maidens and matrons, the new lease of life for the thin, pale, hopeless sufferers in the very shadow of the tomb, form a wall of proof against which there can be no contention. There is hope—unbounded hope—for all. Not false hope or vain delusions, but well grounded belief in the certainty of a cure. Medical science does not stand still. It is advancing always. It is constantly correcting the mistakes and brushing aside the theories of yesterday. Just as certain as that germs are the cause of Consumption is it that the remedy that will kill these germs will cure it. Cure it, mind you, not relieve it, or lessen its pains, but rid the system of it for good and all. That remedy is Antidotum Tuberculosis (a Trial Treatment of which is offered Free to every inquirer), the deadly enemy of the Consumption germ. If it were not all and more than is claimed for it the company could never have won for its chairman Mr. O. K. Buckhout, a member of the National Association for the Prevention of Consumption, of which H. R. H. the Prince of Wales is president, Lord Lister vice president, and His Majesty King Edward of England, honorary president. You know that all this misery, the hollow cough, the blood-spitting, night-sweats, weakness, and wasting away result from colonies of deadly germs that cluster about your vitals and are literally eating away your life. The slightest symptom that tells of the presence of these germs is nature's warning and should be instantly heeded. If you already have consumption, or merely fear that you are contracting the disease; if you have that horrible heritage—a death taint in the blood, which will sooner or later prove its presence—don't put off for a single day writing to the Kalamazoo Tuberculosis Remedy Co. (Ltd.), 329 Main St., Kalamazoo, Michigan, for the FREE Trial Treatment, and the plain and comprehensive literature which they will gladly send you, all charges prepaid. Remember the trial treatment is absolutely FREE. It is your sacred duty to stop the encroachment of this terrible disease before it is too late. As you value life and death, write today.

mental and vocal music, contributed to make the evening pass joyously. Mr. Flewelling has made a warm place for himself in the hearts of the members of his new charge.

Cambridge, Trinity.—Dr. George Whitaker returns for the fourth year, and all are enthusiastic in giving him welcome. There have been six conversions recently, the class-meeting has more than doubled in attendance, and the Sunday services show an increased attendance. The finances are in better condition than last year, \$22 having been pledged in weekly offerings for current expenses. This is a large increase. This church is surrounded by a large foreign population, but is doing a needed work. The Portuguese work in this church, under the charge of Jose F. Bellera, is doing admirably well.

Cambridge, Epworth Church.—This is one of our important churches. A goodly number of students from Harvard College are regular attendants. Rev. W. N. Mason, the pastor, returns for the sixth year, and is greatly beloved by his people. The officials are heroic in their giving, and plan to make this church a power for good and representative of Methodism. They need encouragement in their work by generous help from our well-to-do laymen in the Conference, that they may succeed in making this church still more representative in its work.

West Fitchburg and Oak Hill.—The new year opens with encouraging signs of success. The pastor, Rev. J. H. Stubbs, has proved himself a wise and inspiring leader in all departments. The Ladies' Aid had a successful Easter sale, in which between \$300 and \$400 was secured, to be applied on the parsonage debt. The Oak Hill Church progresses in its work under the pastorate of Mr. Stubbs. The congregation at the afternoon service averages about 100, and the Sunday-school 65.

Newton Lower Falls.—The new pastor, Rev. J. Edwin Lacount, has been cordially received, and he and the people enter upon the new year with bright hopes of success. This small church is well situated to reach the people in Lower Falls, Wellesley Hills, and Weston. The church building has been repaired, and a more inviting place of worship is seldom found. The membership of the church is small, but full of self-denials and good works.

Leominster.—This is one of our large churches, occupying a great field. The pastor, Rev. E. P. Herrick, returns for the fifth year, and is under inspiration for a successful year. The reception given to the pastor and his family under the auspices of the League was a success in every way, reflecting great credit on those who had it in charge. The kind words spoken and the warm welcome gave much cheer and gladness. The church has come into the possession of \$500 from the bequest of Mr. and Mrs. J. A. Tyler, to be applied on the church debt. This money, with \$300 received from rent, will enable the trustees to reduce the debt on the church \$800.

Marlboro.—The pastor, Rev. L. W. Adams, has had a successful year with this people. He returns for the second year with most encouraging signs of a prosperous term. The finances are in better condition than usual, and congregations are good in the morning, with a full house in the evening. The pastor and his good wife are tireless in their devotion to the work, and the people are more hopeful than for a long time.

Lowell, Worthen St.—This church heartily welcomes its pastor, Rev. J. F. Allen, for the fifth year. The treasurer, Dr. C. H. Leland, reported all the known bills of last year paid. The prospects are good for the new year in financial, benevolent and spiritual work. The churches in Lowell have a harder struggle to win success than in many fields because of the ever-increasing foreign population. But we look for a good year in Worthen St. Church. The officials are pledged to stand by their pastor in aggressive work.

Lowell, Centralville.—This church is beginning to see light and victory. The pastor, Rev. F. M. Pickles, has large hope and faith as he enters upon the new year with his people. A floating debt of \$650 has been paid. The pastor's salary has been increased from \$550 and house to \$700 and house. The congregations have increased, and the hopefulness of the people is seen in all departments of work. This church has a large field to cultivate, and the little socie-

ty will ere long become strong. Dr. Geo. C. Wilding, of Elizabeth, N. J., delivered a charming lecture in this church, Friday evening, April 24, his subject being, "On the Top of Mt. Hood," and was afterwards accorded a reception by the Epworth League.

Lowell, French Mission.—Rev. E. Leuba from New York has been secured to take charge of this work. Rev. L. E. Roy has returned to Canada after two years of good service. The new pastor began his work on April 10 with a congregation of about twenty-five faithful Protestant French Christians. We look for larger results in this difficult work.

Oakdale.—The newly-appointed pastor of the Methodist Church, Rev. John Peterson, and wife were very pleasantly received on their arrival in town. A formal reception was extended to them at the large and commodious parsonage, Thursday evening, April 30. A social hour very helpful to becoming acquainted with the people was enjoyed. The pastor and wife were assisted in receiving by Mr. and Mrs. L. P. Tower. Mr. Tower also gave the formal address of welcome, to which Mr. Peterson fittingly responded. Light refreshments were served and a delightful evening was enjoyed. Two members were received by letter last Sunday.

Boston District

South Boston, St. John's.—A royal welcome was accorded by this church to their new pastor, Rev. Dr. J. D. Pickles, and family on Wednesday evening, April 29. Mr. A. M. Williams was the presiding officer and most felicitously fulfilled his duties. The invited guests were Presiding Elders Perrin and Mansfield, both of whom had been former pastors, Dr. Charles Parkhurst, of Zion's Herald, Dr. Dinamore and Gardner of the Congregational and Baptist churches, Revs. J. R. Cushing and Edward Higgins, of neighboring Methodist churches, and Rev. F. M. Pickles, of Lowell, brother of the pastor. All make capital speeches, and added much to the enjoyment and profit of the evening. There was a large attendance, and all seemed inspired with courage and hope for the future. The reception was in charge of the Ladies' Social Circle, and most beautifully had they adorned the vestry and set forth dainty refreshments. A letter of congratulation was read from Bishop Mallalieu, regretting his inability to be present.

First Church, Jamaica Plain.—A very large number of the people of this church assembled last Wednesday evening at the home of Mr. Wm. A. Thurston, giving him and his good lady a genuine surprise and testifying in the most unmistakable manner the strong hold he has obtained upon their hearts in his year of residence among them as their pastor. A handsome sum of money was presented to him in fitting words by Mr. George W. Flynn, who acted as spokesman for the company. Remarks were also made by Dr. Mudge and Messrs. Drisko and Edwards, after which there were refreshments and a social time till quite a late hour. Mr. Thurston will reside here, and take an active part in the work of the church, which is very gratifying to the people.

South Boston, City Point.—The Ladies' Aid Society gave a reception to the pastor, Rev. John R. Cushing, and wife, on Thursday evening last. The decorations were elaborate and beautiful and the attendance of neighboring pastors gratifying. Mr. Harding, director of music, gracefully introduced the speakers and acted as master of ceremonies, presenting to Mrs. Cushing a

basket of flowers in behalf of the Ladies' Aid. Music and recitations made a pleasing program, and the addresses of welcome given by Dr. Kirkpatrick of the Presbyterian Church, Dr. Gardner of the Baptist Church, Dr. John D. Pickles of St. John's, and Rev. A. J. Cardall of the Universalist Church, with Revs. M. H. A. Evans and Chas. H. Dalrymple, local and visiting clergymen, sparkled with wit, wisdom, reminiscence and repartee, information and inspiration, friendly feeling and fraternity. Refreshments followed.

Boston, People's Temple.—At the first quarterly conference, April 28, the committee on estimating the preacher's salary refused to permit the pastor, Rev. Chas. A. Crane, D. D., to consult with them, and brought in a report recommending an increase of several hundred dollars in the salary, which report was unanimously adopted.

Whittinsville.—A reception was tendered the new pastor, Rev. Wesley Wiggins, and his family in the vestry of the church, Wednesday evening, April 22. J. G. Smith, president of the Epworth League, was master of ceremonies. J. A. Johnston offered prayer. Words of welcome were extended from the different societies connected with the church by the following speakers: C. E. Trowbridge representing the official board; A. J. Brown, the Sunday-school; H. H. McLean, the Epworth League; Mrs. J. Simpson, the Ladies' Aid Society; Mrs. George Trowbridge, the Missionary Society; Miss Ruth Sykes, the Sunshine Society; Misses Clara and Ruth Trowbridge, the Junior League; and James Lawry, the Boys' Club. The large company present formed a circle round the vestry joining hands and singing "Blest be the tie that binds," then the pastor responded, assuring the people of his hearty service and assuring the co-operation of each member during the Conference year. At the conclusion of the exercises refreshments were served and a social hour enjoyed to the profit and delight of all present. The indications for the Conference year are most encouraging.

Lynn District

Reading.—Rev. W. W. Bowers is winning his way into the hearts of the people. His sermons and week-day addresses are of the first order. He reminds the people of the late lamented Rev. F. N. Upham. The vesper service filled the large auditorium, galleries and all. The reception to the new pastor and his wife was all that could be desired. Besides the program of music, refreshments were generously provided by the ladies.

Lynn, Maple St.—A reception, postponed from Wednesday, April 15, on account of the storm, was given the pastor, Rev. Dr. Frederick Woods, and his family, on Thursday evening, the 23d. The chapel was prettily decorated for the occasion. Eben Townsend tendered a welcome on behalf of the official board, Frank Turnbull on behalf of the Sunday-school, Walter Vaughan on behalf of the Epworth League, and Mrs. L. B. King on behalf of the Ladies' Society. Assistant Treasurer Fred Vickary announced that all expenses of the past year were paid, including a deficiency of \$170 from preceding year. A musical entertainment was given by members of the choir and others. A splendid bouquet of roses was presented to Mrs. Woods, and the people refreshed themselves with ice-cream. Pastor and people look forward into a pleasant and prosperous year. W.

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CHURCH REGISTER

POST OFFICE ADDRESSES

Rev. Frank A. Everett, Franklin, Mass.
Rev. W. J. Hambleton, Sterling Junction, Mass.

JOHN WESLEY BICENTENNIAL.—Pastors of churches throughout New England are requested to announce that an Interdenominational Jubilee in honor of the 200th birthday anniversary of John Wesley is to be held in People's Temple, Boston, Monday, June 29, and Tuesday, June 30, under the auspices of a commission appointed by the New England Conference. There will be addresses by representatives of Methodism in England, the United States, and Canada, and by representatives of sister denominations. Among the speakers are Dr. Edward Everett Hale, Dr. A. C. Dixon, Dr. A. Carman, of Canada. Bishop Hendrix, of the Methodist Episcopal Church, South, Bishop Mallalieu, Bishop Fowler, and Dr. George Jackson, of Edinburgh. A complete list will be ready soon. A feature will be made of the special music. The Boston Social Union will be in charge on the Monday night of the Jubilee, at which there will be greetings to the speakers.

In a previous communication and in its report to the Annual Conference the commission recommended that all the churches observe the bicentennial, but no date was fixed, the time being left to the discretion of each pastor. All who are planning for services of this kind will confer a special favor upon the commission by sending an outline of the program to the secretary. The secretary would also be pleased to receive information of the same kind from any pastor in Methodism.

ALBERT SIDNEY GREGG, Secretary,
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MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Marriages

GOULD — GEER — In Quincy, April 29, by Rev. E. W. Virgin, of Dedham, Sherman I. Gould, of Portland, Maine, and Mary Elizabeth Geer, of Quincy.

SIDELL — McDERMOTT — At the Methodist Episcopal parsonage in Mapleton, Me., April 29, by Rev. G. J. Palmer, Charles A. Sidell and Laney McDermott, both of Castle Hill, Me.

KERR — CROSBY — At the home of the bride's father in Lawrence, April 22, by Rev. G. W. Norris, James A. Kerr, of Pawtucket, R. I., and Emma B. Crosby, of Lawrence, Mass.

SQUIRE — PILLOW — At Alston, Mass., Apr. 22, by Rev. J. E. Waterhouse, Benjamin W. Squire and Sarah L. Pillow, both of Boston.

REOPENING AT WINTHROP.—The reopening services of the Methodist Episcopal Church at Winthrop will be held Sunday, May 10. The hour of services and the speakers are as follows: 10.30 a. m., Rev. J. M. Leonard, D. D.; 4 p. m., Rev. J. D. Pickles, Ph. D.; 7.30, Bishop W. F. Mallalieu. Former pastors especially invited to the vesper service at 4 p. m.

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PREACHERS' AID COMMITTEE.—Adjourned meeting of Preachers' Aid Committee in Room 4, 36 Bromfield St., on Monday, May 11, at 2 p. m. L. B. BATES, Chairman.

W. F. M. S.—The regular monthly meeting of the executive board will be held on Wednesday, May 13, at 10 o'clock, in the Committee Room. A. W. PHINNEY, Rec. Sec.

MINISTERS' WIVES' ASSOCIATION.—The Ministers' Wives' Association of Lynn District will meet with Mrs. A. H. Nazarian, 135 Shurtleff St., Chelsea, May 12. Luncheon served promptly at one o'clock, followed by business meeting and social. A cordial invitation is extended to all the preachers' wives of Lynn District. Please reply to hostess by May 8. Leave electric at Bellingham station. Eight minutes walk from B. & M. depot. ANNA M. WOODS.

W. F. M. S.—All articles intended for the mission boxes to be sent to the foreign field must be at Room 16 on or before May 12, as none can be received later this year.

JULIA F. SMALL, Com.

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It vitalizes the nerves, assists the digestion, refreshes and invigorates the entire body. A Tonic that permanently benefits.

TO PASTORS.—We believe that you will be patient with the General Conference Commission in the appeals made through you to the churches, in the interest of General Conference expenses. We gratefully report that, in most Conferences and localities, earnest attention is being given to this matter. We express the hope that the collection may be taken and reported before the usual "summer vacation." If the collection is not equal to the required amount, it should be known to the Commission before the Fall Conference meet.

That the pastors may conveniently furnish this information as soon as the collection is taken, a postal card addressed to the chairman of the Commission has been enclosed in the personal letter. A few pastors have mistaken the object of sending the card, and upon it have reported their purpose to take the collection. Please retain it until you can report the amount your charge has paid or pledged, and then immediately forward it.

W. F. WHITLOCK, Sec. of Commission.

Langour and weakness due to the depleted condition of the blood are overcome by Hood's Sarsaparilla, the great vitalizer.

DEACONESS FRESH-AIR WORK.—The deaconesses are planning for the summer work. Many tired, discouraged mothers and pale-faced little children will need an outing in the country. Money is needed for this work. A suitable house that will accommodate about fifty people, that can be secured for the months of July and August, is desired. Contributions for this work, and information concerning the desired building, will be gratefully received.

JOSEPHINE S. FISK.

693 Massachusetts Ave., Boston.

W. F. M. S.—The annual meeting of Concord District W. F. M. S. will be held at the Methodist Episcopal Church, Tilton, N. H., May 14. Sessions at 10 a. m., 1.15 p. m., and 7. An interesting program has been arranged. It is hoped a large number will attend. Dr. Emma Cummings Park from India will be the speaker. Entertainment free.

MRS. R. T. WOLCOTT, Cor. Sec.

WANTED.—A married man to preach for a small church, on a salary of \$300, or \$350, and parsonage.

J. I. BARTHOLOMEW, Presiding Elder.
200 Summit St., Wiltimantic, Conn.

SEMI-CENTENNIAL AT SARATOGA ST.—Saratoga Street Church, East Boston, is about to celebrate the 50th anniversary of its organization. The first service was held May 15, 1853, in Bennington Hall, Rev. Chester Field being the pastor. On the evening of Friday, May 15, the anniversary exercises will begin with a love-feast in charge of Presiding Elder Leonard. On

Sunday, the 17th, Rev. William Ingraham Haven, D. D., a former pastor, now a secretary of the the American Bible Society, will preach at the morning service. In the afternoon a Sunday-school Assembly will be convened, at which there will be singing by the school and addresses by former superintendents. The present pastor, Rev. George H. Spencer, will preach in the evening an historical sermon. Wednesday, the 20th, will be Reunion Day. A reception will be held from 5 to 7 o'clock in the upper church. Dinner will be served at 7 o'clock in the vestry. After-dinner speeches will be made by former pastors and others. Bishop J. W. Hamilton, who had a successful pastorate of four years with the church, will be present, among others. Saratoga St. Church was never more needed than now, and was never more earnestly trying to adapt itself to the changing conditions of city life.

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A good book is "the precious inspiration of a master spirit treasured up for the life beyond this life," and this is the kind we should buy; others should be borrowed from libraries. In deciding what books to buy, we can be safely guided by our wisest editors whose business it is to read all the works of the age and to "sift out the wheat from the chaff" for the benefit of the public. Judged by this reliable criterion, it is evidently wise for all to purchase that fascinating and instructive book entitled, "The Gentleman from Everywhere." In the publisher's handsome booklet, which we will send free to all applicants, are printed nearly 100 of the 400 commendatory reviews received from our leading authors and editors. Our widely-known author and poet, Hezekiah Butterworth, writes: "In 'The Gentleman from Everywhere' the humorous, pathetic, and sometimes tragic experiences of school-boy, emigrant, farmer, book agent, school-master, preacher, club founder, town builder and tourist are portrayed by a master of vivid and thrilling description. The poetical and story-telling interweavings, both original and selected, are gems which all will cherish." For sale at office of ZION'S HERALD, and mailed, postpaid, on receipt of price, \$1.50.

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OBITUARIES

It seems much harder to the lookers-on Than to the man who dies. Each panting breath,

We call a gasp, may be to him who knows A sigh of pleasure; or, at worst, the sob With which the unclothed spirit, step by step, Walks forth into the cool, eternal sea. I think, my boy, death has two sides to it, One sunny and one dark; as this round earth Is every day half sunny and half dark. We on the dark side call the mystery death; They, on the other, looking down in light, Wait the glad birth, with other tears than ours.

— George Macdonald.

Howard.—Rev. Charles Monroe Howard was born at Union, Tolland County, Conn., Feb. 2, 1860, and died at Upland, San Bernardino Co., California, March 17, 1903.

His parents were Rev. Mellen and Caroline M. Howard. His father, a superannuated member of the New Hampshire Conference, entered into rest, April 16. He came to New Hampshire with his parents in 1877, when his father was transferred from the Providence to the New Hampshire Conference and stationed at Great Falls (now Somersworth), N. H. Although reared in a Christian home and always religiously inclined, he made no profession of religion until nineteen years of age, when, as the result of a personal word from her who later became his wife, he sought and found the Saviour, April 13, 1879, was baptized June 1, 1879, by Rev. N. P. Philbrook, and received into the church by his father at Exeter, N. H., Oct. 5, 1879. He was licensed to preach at Derry, N. H., Sept. 17, 1883, and joined the New Hampshire Conference April 26, 1886, at Keene, N. H.; was ordained deacon at Tilton, N. H., April 22, 1888, by Bishop R. S. Foster, and ordained elder at Lisbon, N. H., by Bishop J. M. Walden, April 27, 1890.

While still a student in Boston University, he preached and conducted a mission in the old Chestnut St. Church, Nashua, N. H. His appointments in the New Hampshire Conference were: Raymond, Hampton, Woodsville, Littleton, Lawrence (Mass.), Haverhill St., and Bethlehem, N. H. In 1901, on account of ill health, he was made supernumerary; and in September of that year, with the hope of regaining his health, he removed with his family to Upland, California, where he died, March 17. He was married at Dover, N. H., June 15, 1886, to Miss Mabel Blackford, who, with their two sons—Arthur B., born at Raymond, N. H. March 27, 1887, and Homer S., born at Hampton, N. H., Sept. 22, 1890—survives him.

He was educated in the public schools in Connecticut, and attended the high school at Great Falls for two years. He entered the Phillips Exeter Academy in September, 1879, and was graduated in 1883. He entered Boston University School of Theology in September, 1883, and completed the full course with the exception of one study in the senior year, for which he substituted other studies, which barred him from graduation. He was a diligent student, and excelled in all his studies. He was considered a superior classical scholar, and was always a leader in his classes. As a result of his superior scholarship, his deep piety and his intense loyalty, he had marked success in the work of the ministry. He loved God, he loved men, and considered no sacrifice or labor too great if only he could serve the best interests of his Master and his fellow-men. He was a superior preacher. His sermons were scholarly, but they were so interesting as to attract men, and so convincing as to win men to him, but always through him to his Master. His work was a permanent work. If people became Christians under his ministry, it was because they believed in the truth of Christianity. Mr. Howard was always a favorite with his associates,—nay, he was always loved by those who knew him. They came to recognize in him such noble qualities of Christian character, such an open frank life, such genuine interest

in the welfare of others, that they found real pleasure in his company, and a multitude will feel that their life has been made better, nobler, by knowing him. During his last illness he often said he could not understand why the people were so kind to him; but there was a ready answer in the mind of his friends—truth, "the righteous shall be in everlasting remembrance." He attained a rich Christian experience. Christ and His gospel were a reality to him, and he sought by personal experience to know the depth and riches of the truth he so loved to preach to others.

It was very hard for Mr. Howard to feel that he must give up the work so dear to him, and he tried to the very last to have some humble part in the work of the church—teaching in the Sunday-school and rendering valuable assistance to the local pastor while in California; but when his strength failed, and he realized that his days were numbered, he exhibited the same sterling qualities that were his through life. No murmur was heard during his long illness; he was graciously sustained by the



REV. C. M. HOWARD

Gospel. He said to his pastor: "The peace of God is very deep and real, never more so than now." He counseled and planned with his loved ones as calmly as though he were to take a journey, talking with them freely about the approaching change. He told them what he wanted done, selected the hymns he desired sung at the funeral service, designating even the stanzas. He chose from the Methodist Hymnal Nos. 1071 and 93, and then said: "Now I want one all about Jesus," and named No. 700. The day before he died, speaking to his wife and referring to Psalm 23:5, he said: "The Lord has spread a table before me, and it is in the presence of the enemies of my soul. They tried to get my soul, but failed; they stand looking on, but are powerless, and the Lord says to them, 'Look, behold what I am doing for this child of Mine; he is Mine, and you have no power over him.'" Later he said: "I am not ecstatic like some, but there is great peace in my heart." The end came very soon after this, and it was peace, perfect peace. Surely a good man has gone from us. He will be mourned and greatly missed by the members of his Conference and his many friends, who have shown their sympathy for his family and his feeble father and mother.

Funeral services were held in the Methodist Episcopal Church, Upland, Cal., Thursday, March 19, at 10 A. M., conducted by Rev. John Nicholson, pastor of the church, who was assisted by Rev. L. G. Cochran. He was laid to rest in Bellevue Cemetery, Ontario, Cal.

Memorial services were held at Littleton, N. H., on Sunday afternoon, March 22, conducted by Rev. T. E. Cramer, pastor of the church. The services were impressive and full of pathos, showing the esteem in which he was held. Rev. F. G. Chutter spoke for the community, and paid an eloquent tribute to him as a friend and brother. Rev. Wm. Ramsden represented the people of Bethlehem, and read letters from members of his parish there. Rev. O. S. Baketel, D. D., then presiding elder of

Concord District, spoke in behalf of the district, and Rev. E. C. Langford spoke as a friend and brother, and told of a recent visit with Mr. Howard in his California home.

R. T. WOLCOTT.

Hutchins.—Mrs. Catharine (Huff) Hutchins was born in Kennebunkport, Me., Sept. 3, 1812, and died at her home in Cape Porpoise, Me., March 8, 1903.

She was married to Steven Hutchins, Nov. 22, 1838, and moved to the house in which she died at Cape Porpoise (which is a part of her native town, Kennebunkport). Here she and her husband lived together in this one home for nearly sixty-five years.

Mrs. Hutchins gave her heart to Christ and

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her name to the Methodist Episcopal Church, when she was but fifteen years of age, and had, therefore, walked with God seventy-five years. With a strong love for her church, and having maintained a consistent Christian life, she came to the close in peace.

Mrs. Hutchins' last sickness was both long and painful, yet her faith failed not, and as she drew near the close she said to her daughter: "I want to be going. Why do you hold me? It is only one step—not a river, just a threshold which looks as bright as gold;" and thus she triumphantly passed out into that life beyond, "where the wicked cease from troubling, and the weary are at rest."

A husband, a son and daughter are left to mourn their loss. She was tenderly cared for during her sickness by her husband and daughter, Mrs. Hooper, who did for her all that love could do. May they so trust and follow Christ that they will all meet in that sweet by-and-by!

I. A. B.

Brewer.—In the old homestead where she had entered as a bride in 1847, in the house where her children had been born and reared, where her life-trials and triumphs had come to her, the mortal remains of Mrs. Eliza Ann Brewer rested, that her old friends and neighbors might honor her memory. The Wilbraham hills were white, but not so white as the pure soul of the woman who had looked on them so many years. A spirit of rare gentleness, yet full of energy, helpful in countless ways, a devoted wife and mother, an earnest, active Christian, she blessed all who dwelt within the reach of her influence. Those who knew her best and longest loved her most. She lived the careful life of a New England mother, yet she made it beautiful. "Her children rise up and call her blessed."

For many years a member of the Wilbraham church, for a few years an attendant at Grace Church, Worcester, she was a continued inspiration and blessing to both churches. She was born in Middletown, Conn., Sept. 9, 1822, and died in Worcester, Mass., Jan. 11, 1903.

Funeral services were held in Worcester, Mass., and at the homestead in Wilbraham, Jan. 14. At her request there was sung at her grave the doxology, "Praise God from whom all blessings flow." There was triumph in her life. She found life something to be grateful for. There was triumph in her death, and she leaves behind what may properly be called a triumphant memory.

W. H. T.

Emerson.—Rev. Silas M. Emerson, son of Abraham and Lucy Emerson, was born in Haverhill, Mass., Jan. 4, 1817, and died in Biddeford, Maine, March 12, 1903.

He was married to Miss Sarah Dow, of Goodwin's Mills, Maine, Oct. 22, 1843, by Rev. John Rice of that place. Three children, two daughters and a son, were born to them, all of whom survive—Mrs. Sophronia Hooper, Mrs. Susan Bassford, and Mr. James Emerson—to mourn in great sorrow the loss of both mother and father in the same Conference year.

Mr. Emerson was converted, June 30, 1831, and remained a staunch Methodist of the old type till the end. His ability as a speaker, his earnestness and piety, impressed the church that he had other work to do than to follow the plow, work at the lathe, or serve others in a store. He made his first attempt to preach, June 23, 1839. His last sermon was in Monmouth, in the summer of 1902, thus covering sixty-three years of his life. He was licensed as an exhorter Jan. 15, 1839, and as a local preacher, Oct. 31, 1840. He joined the Maine Conference on trial in 1842, was ordained deacon, Aug. 18, 1841, and ordained elder, July 4, 1847. Through failing health, however, he filled only twelve Conference appointments, in which he received in the aggregate \$3,011, being an average of \$251 a year with which to support himself and wife for ten years, and one child in addition for nine subsequent years. Thus he was compelled, much to his disappointment, to spend forty-four years of his ministerial life in superannuation. Yet through those years of enforced retirement he walked in

fellowship with the church. When able, he attended her ordinances, was an attentive listener, a ready helper, and gave generously to the current expenses of the local society and the benevolences of the church. He was not much of a singer. His melody was of the heart, and thence his praise flowed forth in hearty thanksgiving, at times in loud acclaim of hallelujah and amen. He was mighty in prayer, and in the unction of the spirit it seemed, at times, as if God filled the house as well as his own soul. As a preacher he was earnest, Methodist, Scriptural; the hortatory part of his discourses showed not only a fluent tongue and silvery speech, but an earnestness and warmth that as a fire melted and burned its way into the emotions and conscience of the hearer.

The last years of his life were spent at the home of his daughter, the wife of Dr. Bassford, of Biddeford. From the kindness and comfort of this home both he and his wife during the last Conference year passed to be forever with the Lord. The present pastor, Rev. C. W. Bradlee, found in Mr. Emerson a man of genial disposition and tender sympathy, and regarded him not only as a brother beloved, but as a father revered. He discovered in him a genuine sweetness of piety and an unfeigned humility hidden under a manner that was sometimes brusque, and a speech that waited not for polish. The religion of his late years took a milder and more suasive form. In his whole demeanor and speech there was an unmistakable hint of his approaching translation to the heavenlies.

The writer of this memorial had known him for forty years. He had lived in his family, and had been his pastor for three years. Only two weeks before his death he had the satisfaction of having him sit at his table. It was beautiful to mark the mildness, the gentleness, of this man who had been a Boanerges in the days gone. His farewell, "This is the last time I shall visit you," still rings in the ear. He has gone to "behold the King in His beauty," and himself to be a king forever.

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Editorial

Continued from page 567.

'98, and the groom is a son of Mr. and Mrs. John A. Dunn, of Gardner, and treasurer of the John A. Dunn Company. After the wedding trip Mr. and Mrs. Dunn will reside at Gardner.

— The many friends of Rev. H. H. Martin will be sorry to learn that he has not recovered from his sickness of a few weeks ago, as was expected. His illness has been followed by weakened action of the heart and a dropsical development. He is able to be up and to walk about a little, but his physician gives little hope of improvement, and states that he is liable to pass away at any moment. While fully aware of his condition, he is undisturbed by the prospect. He feels that to live is Christ, and to die is gain, and is biding his time in complete submission to the Divine will. Both he and his wife are wonderfully sustained by the Divine Presence. They are still in the parsonage at East Thompson, Conn., but he is able to see only a very few of his friends.

BRIEFLETS

The report of the Eastern Swedish Conference will be found on page 569.

Rev. L. T. Towensend, D. D., delivered an eloquent and enthusiastic address last Monday before the Boston Preachers' Meeting on "Conservatives and Radicals in Pulpits and Pews."

Some would-be poet at a loss to find a word to rhyme with "Pabst" — so runs the tale — received from a friend who sought to help him out in his perplexity the suggestion that "lager-rhythms" might do. There is not much rhythm or harmony in the work that Pabst and other big brewers are doing. They take the poetry out of life instead of putting it in.

It is fitting and instructive to recall, at this hour, Bishop Foster's unconcealed and determined opposition to the introduction into the Discipline of the section upon "Amusements." He not only deemed it

harmful in its influence upon the church, especially in its operation upon the minds of many of our best young people in keeping them out of church fellowship, but he believed it a real and unjustifiable invasion of Christian liberty. He opposed it, therefore, as Paul would, not because he wanted any part in the things prohibited, but because the section interfered with personal freedom in Christ. Then, too, he did not believe that the highest Christian character is developed under restrictions, but in the fullest exercise of freedom of conscience.

We must admit that there are certain terms upon which a self-respecting soul would be excusable for refusing to believe in God. Any theology that would make God out a cruel tyrant, an unreasonable and revengeful monster, must keep all souls best worth saving out of the kingdom. What a noble man would not himself do, how can he worship any being for doing?

ZION'S HERALD will soon begin the publication of abstracts of sermons actually preached by some of the ministers in our patronizing Conferences, under the title, "What our Ministers are Preaching." As the series will run through several weeks, with only three in each number, those called upon for abstracts will have abundant time in which to comply with our request; but of course those received first will be published first.

In God's ordering of events for the individual or the race there never yet was a riddle that time did not read into a design. The wisest word of the ages is *wait*. He who has strength to wait shall be satisfied.

A large amount of "Church News" and current comment, necessarily crowded out of this issue, will appear next week.

Grant that no one ever completely realizes an ideal. No road ever comes to the horizon, but we do not refuse to follow roads for that reason. There are many things worth arriving at short of the horizon.

Andrew Carnegie is reported to have said to Booker Washington, when talking over the matter of the \$500,000 gift to Tuskegee: "Providence has been very kind to me of late because a piece of realty I bought has risen \$200,000 in value. And when I come to think of it, I can assign no reason for this generosity, except that I have not bothered Providence with my petitions for about forty years." This story has an apocryphal sound, and we hardly think that Mr. Carnegie would like to make himself responsible for it. There is a temper of mind that, Jacob-like, likes to make sharp

bargains with the Lord which cannot be commended, and may be termed a kind of bothering of Providence. But the prayerless life, on the other hand, is never really successful. One thing is sure — no man ever amounts to much unless Providence bothers itself a good deal about him.

The funeral of Bishop Foster took place at his residence in Newton Centre at 4 o'clock, Monday afternoon, Dr. B. P. Bowne officiating, assisted by Rev. Charles Parkhurst. The quartet of the Arlington St. Church, this city, sang. There was no eulogy. The Ritual was read, and Dr. Bowne offered prayer. Dr. J. W. Lindsay, who is in New York, will have part in the burial service at Greenwood Cemetery.

To our ministers who are to preach sermons on Emerson on the 24th of this month — the anniversary falling on the 25th — we suggest that they read, first, the contributions upon him in the *Atlantic* of this month written by Dr. George A. Gordon; in the *North American* for May by Dr. Robertson Nicoll; and in *Harper's Magazine* by Editor Mabie of the *Outlook*. The air is to be full of Emerson this season, and every preacher can serve his people and himself by a sermonic address on the man, showing especially, in conclusion, his limitations in religious experience and ideas, as Dr. Gordon and Dr. Nicoll so conclusively indicate.

The Aztec Parsonage Assured

IN the last report of donations to the Aztec parsonage we showed that \$90 was still lacking. The account now stands:

Previously acknowledged,	\$110.00
A Friend,	10.00
Mrs. C. C. Corbin,	25.00
J. A. Woolson,	64.00
Total	\$209.00

Calling the attention of Mrs. Corbin to this worthy cause, she at once said that it appealed to her, as she believed it would to her husband, and, desiring to do what he would have done, she gladly made her contribution. Stating the case to that royal layman, James A. Woolson, of the Wesleyan Association, he, saying characteristically that he "thought the editor had had that matter on his hands long enough," gave a check for the balance. This amount will enable those faithful Aztec people to erect a parsonage. The editor is highly gratified at the result. The money has already been forwarded to the presiding elder, Rev. H. A. Bassett, at Orizaba, Mexico. Indeed, it is more blessed to give than to receive.

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